

THE
LORD'S SUPPER

Explained upon

4271. cc. 26
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Scripture Principles,

And adapted to the

1.

USE of common Christians.

By JOHN TAYLOR, D. D.
of NORWICH. K

For the USE of a Christian Society in that City.

I Pet. v. 12.—*unto you I have written,—exhorting, and testifying, that this is the true grace of God wherein ye stand.*

The SECOND EDITION.

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R. T.



T H E
L O R D's S U P P E R
E X P L A I N E D, &c.

S E C T I O N I.

The Scripture-Account of the Lord's Supper.

TH E Foundation of any just Notions of the Lord's Supper must lie in those Places of Scripture, where the Institution of it by our Lord is recorded, and where his Apostles make any Remarks upon it. I shall take them in order, as they stand in the new Testament, intermixing the best Explications I can give.

Mat. xxvi. 26, 27, 28. *And as they were eating the Passover, Jesus took the bread, or unleavened Cakes, and having blessed God, he brake it into several Pieces, and gave those Pieces to his disciples, or Scholars, and said, Take this Bread, and eat it; this is a Representation of my body, who am your Master and Teacher, which I order you to eat as such. And having taken the cup of Wine, and given thanks to God, he gave it to them, saying, Drink ye all of it: For this is a Representation of my blood of, or which hath Relation to, the new*

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Testament, Covenant, or Deed of Gift, which is shed for many, for the Remission of Sins, and for obtaining of eternal Life, which is included in the Remission of Sins.

Mark xiv. 22, 23, 24. *And as they did eat the Passover, Jesus took bread, or unleavened Cakes, and having blessed God, brake it into Pieces: and he gave it unto them, his Disciples, or Scholars, and said; Take this Bread, and eat it: for it is a Representation of my body, who am your Teacher; and do you consider and eat it as such. And he took the cup of Wine, and having given thanks to God, he gave it to them, and they all drank of it. And he said unto them, This Wine is a Representation of my blood of, or which hath relation to, the new Testament, Covenant, or Deed of Gift, which is shed for many, to obtain the Pardon and Salvation of Mankind.*

Luke xxii. 19, 20. *And he took bread, and gave thanks to God, and break it into several Pieces, and gave those Pieces unto them, his Disciples, saying, This is a Representation of my body, who am your Teacher, which is given, or sacrificed, for you to feed upon, and to be nourished by it: Do, or eat, this in Remembrance of me, your Master and Teacher, by bringing to mind what I have taught you, and the Example of Virtue and Piety which I have set before you, that you may improve in all moral Excellence. Likewise also he took the cup of Wine, after Supper, or at the Conclusion of it, saying, this cup of Wine is a Representation of the new Testament, Covenant, Deed of Gift, or Grant of Favour, which God of his great Mercy hath freely bestowed upon the sinful, perishing World, and which is established in my Blood, my perfect Obedience to God, and Goodness to Mankind,*

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kind, *which is shed for you*, to redeem you from Sin and Death, and to obtain for you the Inheritance of eternal Life.

Thus the Lord's Supper was instituted. And the first Converts to Christianity, every where, did celebrate it, under the Notion of *Breaking of Bread*, putting that which was a Part of the Ordinance for the Whole.

Acts ii. 42. *And they, the first Converts among the Jews, continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread*, celebrating the Lord's Supper, *and in prayer.* V. 46. *And they continued daily in the temple*, for publick Worship; *and, for Christian Worship, breaking bread*, celebrating the Lord's Supper, *from house to house*, in their own private houses, having then probably no particular Place appropriated to Christian Worship.

Acts xx. 7. *And upon the first day of the Week, when the disciples came together, or assembled, to break bread*, to celebrate the Lord's Supper.

1 Cor. x. 16, 17. *The Cup of Blessing*, or of Praise to God, *which we Christians bless*, or receive with 'Thanksgiving to God in the Lord's Supper, *is it not*, doth it not denote, *the communion of the blood of Christ*, or our joint Interest and Share in the Blessings of the Covenant, or Deed of Gift founded upon the Blood of Christ? *The bread which we break*, and distribute to all the Congregation, *is it not*, doth it not denote *the communion of the body of Christ*, or our being jointly related to him as our Head, Master and Teacher? *For as there is one bread*, of which we all eat a Part, this signifieth, that *we, who are many, are one Body*, or Society, under Christ our Head and Teacher. Ver. 20. *The things which the Gentiles sacrifice,*

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sacrifice, they sacrifice to Devils, Dæmons, and not to God: and I would not that ye should have fellowship; any supposed Interest in, or friendly Connection with devils. Ver. 21. Ye cannot consistently drink the cup of the Lord, in Honour of and in Gratitude to God, and our Lord Jesus Christ, and the cup of devils, which the Heathen drink in Honour of their false Gods: Ye cannot be partakers of the Ingagements and Friendship which we profess to God at the LORD'S TABLE, and of the professed Ingagements and Friendship with false Gods, at the table of Devils.

I Cor. xi. 17, &c. Here the Apostle blames the Corinthians, who were *Grecians*, lately converted to Christianity, for a very disorderly and profane manner of celebrating the Lord's Supper. What their Fault was, will appear from a Passage, in *Xenophon's* Memoirs, of *Socrates*, Lib. III. Cap. 14. ΟΠΟΤΕ ΔΕ ΤΩΝ ΞΕΝΟΦΩΝΕΩΝ ΕΠΙ ΤΟ ΔΕΙΠΝΕΙΝ, &c. In *English*, thus; "Once when a Party met to sup together, "and some of them had brought scanty, and "others plentiful Provisions, *Socrates* order'd the "Servant either to set the scanty Provision before the whole Company, or to distribute a "Part of it among them. Which had this Effect, that they who were plentifully furnished "were obliged in Complaisance to set their Victuals too before the whole Company. And as "by this means they fared no better than those "who were slenderly provided, they learned to "be more frugal in their Expences upon such "Occasions." This Supper, or Entertainment, was of that Kind, which *Dr. Potter*, in his *Antiquities of Greece*, (Book IV. Chap. XVII.) tells us was most commonly practised among the ancient *Grecians*. It was a Club, or Collation, in which,

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which, as *Athenaeus* informs us (a), " Every
 " Person, having provided his own Supper, put
 " it into a Basket, and went to eat it at a Friend's
 " House," where the Company had agreed to
 meet: for in those Days, it seems, they had no
 Taverns, nor public Houses, like ours. Thus
 every one would bring his own Provision, Meat
 and Drink, in Quantity and Quality, more or
 less, better or worse, according to his own Inclination, or Abilities. Thus, every Person having
 a separate Supper of his own, might open his
 Basket, and fall to, whenever he pleased. And
 thus some would feed plentifully, and others sparingly, according to the Quantity of Victuals they
 had brought. The ignorant Corinthians, though
 the Apostle had particularly explained the Lord's
 Supper to them, yet raised their Notions of it, no
 higher, than of one of these Friendly Clubs, or
 Collations: as will appear, from what he saith,
 about their disorderly manner of celebrating it,
 compared with the above Accounts.

Ver. 17. *Now in this Affair, that I am going
 to declare unto you, I praise you not; namely, that
 ye come, or assemble, together, in the Place of
 public Worship, not for the better, so as to im-
 prove in Virtue and Piety, but for the worse, so as
 to decline in Christian Love and Duty.* Ver. 18.
*For first of all, when ye come together in the Church,
 I hear that there be Divisions, or Parties, among
 you, and I partly believe it.* Ver. 19. *For there
 must be also heresies, Divisions and Factions, among
 you, by the Divine Permission, that they, which
 are approved, or behave well under such Trials,
 may*

(a) Vide *Athenaeum*, Lib. VIII. sub finem. Hae coenae
 vocabantur ἀπο σπυριδος δειπνα, e sportulis coenae, anglice
Basket-Suppers.

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may be made manifest among you. Ver. 20. When ye come together therefore into one Place, for Christian Worship, in celebrating the Lord's Supper, this way, in which you eat it, is not to eat, or is really not eating the Lord's Supper at all. Ver. 21. For in your way of eating, every one, having brought separate Provision of his own, falls on, and taketh, as soon as he pleases, before others begin to eat, his own Supper, which he hath provided for himself alone: and one, who is poor, and not able to purchase Victuals on this extraordinary Occasion, is hungry, having nothing to eat; while another, who is rich and plentifully provided, is drunken, or eats and drinks to Excess. Ver. 22. This is eating and drinking, as People in your Town commonly do, in their Clubs, at one another's Houses. And if you choose to meet together for bodily Refreshment and friendly Conversation, What, have ye not private houses to eat and drink in, for that Purpose? Or despise ye the Church, or Congregation, of God, as if it were but a common Club of Friends met together? And is it your insolent Design, to expose and shame them that are poor, and have not wherewith to purchase Victuals, upon such an extraordinary Occasion? What shall I say to you? Shall I praise you in this? I praise you not. Ver. 23. What you do is quite foreign to the Nature and Design of the Lord's Supper: For I have received of the Lord Jesus, who, after his Ascension, instructed me in every Part of the Gospel [Gal. i. 12.] that Account of the Lord's Supper, which also I delivered unto you; namely, That the Lord Jesus, the same night in which he was betrayed, took bread; Ver. 24. And when he had given thanks to God, he brake it into several Pieces, and said to his

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his Disciples, *Take every one a Piece, and eat it: and know that this is a Representation of my body which is broken as Bread for you to feed upon, and to be nourished by it; this Action do in remembrance of me* your Master and Teacher, by bringing to mind the Instructions I have given you, and the Example of right Temper and Behaviour that I have set before you, that you may improve in all moral Excellence. Ver. 25. *After the same manner*, that is to say, with Thanksgiving to God, *he also took the cup of Wine, when he had supped, or at the Conclusion of the Supper, saying, This cup of Wine is, a Representation of the new Testament, Covenant, Grant of Favour, or Deed of Gift, which God of his infinite Mercy hath freely bestowed on a sinful perishing World, and which is founded in the merit of my Blood, my perfect Obedience to God, and Goodness to Mankind: and as often as ye drink this Cup, do it in remembrance of me, by bringing me to your Minds, and reflecting, with Joy and Thankfulness, upon the Blessings of the Gospel, which I have obtained for you, with my Blood, or Obedience unto Death.* Ver. 26. This is the Meaning and Design of the Lord's Supper. *For as often as ye eat this bread and drink this cup, which Christ hath commanded you to eat and drink, the Intention is not, that you may refresh your Bodies, but that ye do shew, rehearse, declare, the Nature, End and Benefits of the Lord's Death, in all Generations, to the End of the World, even 'till he come, at the last Day.* Ver. 27. *Wherefore, whosoever shall eat this Bread, and drink this cup of the Lord unworthily, as you do, by using it as a Computation, without considering the Relation it hath to our Lord Jesus Christ, is guilty of a gross Misapplication of the*
B *body*

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body and blood of the Lord, and is liable to be punished accordingly. Ver. 28. But let a Man, every Christian, who would properly and profitably attend upon this Ordinance, examine himself; let him bring his Thoughts to the Rule of Institution, as to a Test, or Touch-stone, and let him seriously consider, what Temper and Behaviour is suitable to the Nature and Design of it; and so let him eat of that bread, and drink of that cup, in Assurance that what he doth is pleasing to God. Ver. 29. Let a Man; I say, consider carefully, what is the Nature and Design of this Institution; For he that eateth and drinketh unworthily, as you do, in a manner quite disagreeable to, and unworthy of, the Ordinance, eateth and drinketh Judgment, or Punishment, to himself, as not discerning, or distinguishing the Lord's body from common Bread and Wine. Ver. 30. For which cause, on account of your acting so ignorantly and profanely, in this Ordinance, many among you, by the just Judgment of God, are weak and sickly in Body, and many sleep, or are dead. Ver. 31. For if we would but judge, or distinguish ourselves from ignorant Heathens, we should not be judged of God. Ver. 32. But remember too, that when we are judged, or punished as you are, we are mercifully chastened, or corrected, of the Lord, for our Reformation, that we should not hereafter be condemned with the ignorant and profane World. Ver. 33. Wherefore, my brethren, when ye come together to eat the Lord's Supper, tarry one for another; that you may all equally join in it, as being all Partakers of the Lord's Table, without, Division, or Distinction. Ver. 34. And, if any Man hunger, or wants to refresh himself, let him eat, and refresh himself at home,
that

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that ye come not together, for public Worship, unto Condemnation; or so as to draw upon you Divine Judgments, by profanely turning the Lord's Supper into a Junketing.

These are all the Places in Scripture, where the Lord's Supper is mentioned; and this, I apprehend, is the true Sense of them. Whence we may infer,

1. That the Lord's Supper is the principal Part of Christian Worship.

2. That, when Christians assembled together, as a Congregation, it seems, they always did celebrate this Ordinance. Though it doth not appear that our Lord himself did prescribe any periodical Time, at which it was to be administered.

3. That all professed Christians joined in this Ordinance, there being no Traces of the Distinction between Hearers and Communicants, which in after-times was introduced.

4. Nevertheless, if the Apostle thought it his Duty to prevent the profanation of the Ordinance, by the Ignorance of the Corinthian Christians, it must be right and fitting that Ministers should take proper Care, that no Person may in such manner profane it. Tho' 'tis scarce possible, that any one, who statedly attends upon other Parts of Divine Worship, should have such wrong and low Notions of the Lord's Supper as the *Corinthians* had.

5. But we cannot reasonably suppose, that the Duty of this Ordinance is fully discharged, by merely guarding against the profane, or unworthy, Use of it; or that a slight, careless Remembrance of Christ is sufficient to answer the Ends of it. Certainly, the Wisdom, by which

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it was instituted, did propose, and the Objects set before us are adapted, to produce, the noblest Effects upon our Spirits. The remembrance of Christ evidently implies the serious Attention of our Minds (as far as we are able) to the whole Gospel; to all its Divine Principles, Precepts and Consolations; in order to our Improvement in Wisdom and Comfort. Therefore, it is the plain Duty of every Christian, according to his Capacity and Opportunities, to gain the clearest and fullest Knowledge of the Gospel, that he can; and then to exercise that Knowledge, in celebrating the Lord's Supper, that he may grow up into Jesus Christ our Lord in all things; that his Heart may be comforted, his Temper formed, and his whole future Life may be directed, by the Rules and Principles of the Gospel. And the Reason of the Thing clearly shews, that before we engage in the Ordinance, some Time should be spent, in composing our Thoughts and recollecting our Ideas of the Gospel, and of the Nature and Design of this Institution; that we may put ourselves into a proper Disposition for the most worthy Attendance upon it: According to the Apostle's Advice; *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Upon the Plan and Foundation of the preceding scriptural Accounts, we may build the following Reflections; which, I hope, will be of Service to assist Christians, in their pious Endeavours to celebrate this Ordinance, in the most effectual manner.

S E C T.

SECTION II.

A general View of the Lord's Supper.

NEXT to the free and bountiful Donation of Gospel Blessings, the great Love and Goodness of God our Saviour is manifested, in making proper Provision to keep a Sense of his Love therein, fresh and lively upon our Hearts. For as the Grace or Favour of God to Men in Christ Jesus is a moral Mean, or Motive, which is intended, and in its own Nature admirably adapted, to have its Effects upon our Minds, to produce in them Principles and Dispositions, corresponding to the Divine Liberality towards us; it is plain, it can have those happy Effects, only so far as we understand it, reflect upon it, and endeavour to give it a proper Influence upon our Spirits. Therefore, God hath been pleased to appoint all the Ordinances of Religion, for our spiritual Instruction and Improvement; but more particularly *Baptism* and the *Lord's Supper*, which are perpetual Memorials of the Covenant of the Lord our God, or of the noble Deed of Gift, which he has freely bestowed upon us in Jesus Christ our Lord, and of the Duty to which we are thereby obliged.

Baptism is a Personal, or Family Ordinance, to be administered, ordinarily, in every Christian Family, at the Birth of every Child, as a Token, or Memorial, in all Generations, of the Interest which that Child and that Family have, in the Gospel Promise, made to Abraham, and republished by Christ, *I will be a God to thee, and to thy Seed after thee*: and of the Obligations they are under to a pure and holy Life.

The

The Lord's Supper is to be celebrated, in Christian Assemblies, for the same excellent Purpose; to revive in our Thoughts a joyful Sense of the Love of God, and of the inestimable Blessings of the Gospel, and to dispose us to a Temper and Conduct suitable to them. And it is admirably devised to give the meanest Capacity a clear and distinct View of the Glory of the Lord; or of all the Treasures of Divine Wisdom and Grace in Jesus Christ. For,

I. The Lord's Supper, at first Sight, suggests the first Thought, in the Lord's Prayer, That GOD IS OUR FATHER. For in God's House, by his Order, a TABLE is spread, at which we are invited to sit down; furnished with Provision, of which we are commanded to eat. This shews, in a natural easy manner, that we belong to God's Household; that we are his Children, and He our FATHER. Every one knows what it is to sit down at a Father's Table, and there, under the Security of paternal Affection, to enjoy what he has provided, with Freedom and Cheerfulness, without the least Doubt, or Distrust, of being welcome to the best Instances of a Father's dearest Love. Our heavenly Father would have us be fully persuaded of his kindest and tenderest Regards, even far beyond whatever we could receive, or expect, from the most affectionate Parent upon Earth. Therefore, he hath given us a Place in his House, and at his Table. And when we have taken our Seats there, our Situation, and the Appearance of Things, direct us to conceive, (than which our Thoughts can conceive nothing more sublime and excellent) that we are Members of God's Family, have an Interest in his Loving-kindness, and a Share in all the Blessings,

sings, Honours, Instructions, Encouragements, Comforts, and Enjoyments, of his Family; even as far as the Possession of eternal Life. 2 Thes. ii.

16. *God, even our Father, hath loved us, and given us everlasting Consolation, and good Hope, through Grace.* 2 Cor. vi. 17. *Come out from among them, from among the Heathen, and be ye separate, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* [Thus God hath called us, out of the heathen World, to the Light and Happiness of his Family.] Rom. ix. 26. *In the place, particularly here in Great Britain, where it was once said unto them, ye, Heathens, are not my people, there they shall be called, and, blessed be God, we are now called, the children of the living God.* Gal. iii. 26. *For we are all the children of God, by faith, in Christ Jesus.* 1 John iii 1, 2. *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the children of God!—Beloved, even now, in our present low and weak Condition, we are the Children of God.* Rom. viii. 17. *And if children, then HEIRS, HEIRS of God, and JOINT-HEIRS with Christ.*

Naturally, and in common with the rest of Mankind, we are the Off-spring of God. But he has taken us into a still nearer Relation to himself. He hath delivered us from the power of heathenish darkness, and translated us into the select and peculiar kingdom of the Son of his Love. In times passed, we, of these Lands, in our State of Heathenism, were AFAR OFF, at a deplorable Distance from God, serving dumb Idols, being ignorant of the living and true God, the high Designs of his Grace, the Revelation of his Will; the Ordinances of his Worship, and the Hope of
eternal

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eternal Life. We sat in Darkneſs and in the Shadow of Death. But now we *are made* NIGH unto God, *by the blood of Jeſus*. Now we are brought to a more intimate Acquaintance and Fellowship with God, as our God, in the ever-laſting Covenant; and, in Virtue of his Promise, have a particular Title to his Regards and Bleſſing. Now we are aſſured of free Access to his Throne, in Prayer, and in the Ordinances of pure and acceptable Worſhip; now we enjoy the Revelation of his Will, and of the high Deſigns of his Wiſdom and Goodneſs, with regard to our Exaltation and Happineſs, in a future State. Now we are Light in the Lord. The Glory of Divine Grace and Truth ſhines around us, with a heavenly Splendor; and our Circumſtances are greatly ſuperior to thoſe of mere Heathens. Thus God hath *created* and *begotten* us to a new and much happier State of Exiſtence; and thus he is our Father and we his Children, in a nearer and more ſpecial Relation. All this Favour, or Grace, ſo rich and noble, God hath freely beſtowed upon us in that moſt excellent and worthy Perſonage, his well-beloved Son; and of all this we have a very clear View, when we ſit down at the Table of the Lord. The *Jew* ſaw theſe Things but dimly, and the wiſeſt Philoſopher, with the utmoſt Force of his Reaſon, could not attain to ſuch ſublime and comfortable Knowledge: but *we all, with open, unveiled, face, as in the brighteſt Mirror, ſee the Glory of God, ſhining in*, and reflected upon us, from *the face of Jeſus*, 2 Cor. iii. 18.

Chriſtian, reflect ſeriouſly upon this, and ſay;
 “ How wonderful is this Love! The eternal un-
 “ changeable, and immense, the all powerful,
 “ wiſe,

“ wise, benevolent, and bountiful GOD, is *my*
“ *Father*. The universal Sovereign, the Creator,
“ absolute Proprietor, and supreme Governor of
“ all Things, is *my Father*. The Power of all
“ Being, from the meanest Worm under my
“ Feet, to the noblest Forms in the celestial Re-
“ gions is his, and he is *my Father*. He is the
“ Life, the Strength, the Wealth, the Joy and
“ Glory of the whole Universe, and he is *my*
“ *Father*. He is infinite in all that is amiable
“ and desirable, in all that can deserve my
“ highest Esteem and best Affections, in all that
“ can assure my strongest Dependence, and most
“ extensive Hopes, and he is *my Father*. By
“ Jesus Christ, he hath taken me into his Fa-
“ mily; hath spread his Table and commanded
“ me to sit down at it, to give a familiar but evi-
“ dent Demonstration of this glorious and de-
“ lightful Truth, That he is my God, my Fa-
“ ther and my Friend; and that I am his Child,
“ whom he loveth. A Relation full of Joy and
“ strong Consolation. I am the Object of Divine
“ Love. The great God careth, and provideth
“ for me; instructs me by his Word, nourisheth
“ and refreshes me by his Ordinances, disciplineth
“ and chasteneth me, in much Wisdom and Good-
“ ness, to reform my Life, to purify my Soul,
“ and to exercise and improve my Virtue. He
“ strengtheneth me by his Spirit, he guideth me
“ by his Counsel, he guardeth me by his almighty
“ Power, through the dangerous Road of Life.
“ And I am encouraged, at all Times, to think
“ of him with Pleasure, to look unto him, and
“ to call upon him with holy Confidence, to
“ trust in him with full Assurance, and to hope
“ with Stedfastness and Joy for a future Portion
C “ and

“ and Inheritance, proportionable, not indeed to
 “ my Deservings, but to my Father's Power and
 “ Munificence, even a far more exceeding and
 “ eternal Weight of Glory. This is Love asto-
 “ nishing, unspeakable. The natural Tendency
 “ of this is to raise my Thoughts above the World,
 “ as too low and mean for my Esteem and Hopes,
 “ to Things high and great and Heavenly. And
 “ I beseech thee, O Father, Father of Lights,
 “ give me still clearer Conceptions of thy Grace,
 “ and impress a Sense of thy Love more deeply
 “ upon my Thoughts; that I may love thee
 “ with my whole Heart and Soul and Strength.
 “ Pardon every Instance of Undutifulness, of un-
 “ dervaluing thy Love, and of Disobedience to
 “ thy Will. Form in my Soul every excellent
 “ Principle, and every Disposition, correspond-
 “ ing to the great Love, wherewith thou hast
 “ loved me; that, with Chearfulness and Pleasure,
 “ I may do thy Will, study to imitate thy Good-
 “ ness and Holiness, as a beloved Child, honour-
 “ ing thee by my Behaviour, avoiding whatever
 “ I know is displeasing to my Father, patiently
 “ and humbly submitting to thy Corrections, de-
 “ lighting to converse daily with thee, and to
 “ pour out my Heart before thee in Prayer, to
 “ attend upon thine Ordinances, and to hear the
 “ Language of thy Wisdom and Grace, in thy
 “ Word. Thus may I build up myself upon the
 “ most holy Faith of the Gospel, improving in
 “ every spiritual Attainment, 'till I shall gain
 “ eternal Life, which thou hast given us in Jesus
 “ Christ our Lord. *Amen!* ”

II. As the Lord's Supper shews our Relation
 to God, as our Father, it shews our Relation to
 the Son of God, as our elder Brother, *John xx.*

17. Go, saith he, *to my brethren, and say unto them, I ascend to my Father and your Father, to my God and your God.* Rom. viii. 29. *Whom he foreknew, with an Intention to make them his peculiar People, he predestinated to be conformed to the image of his Son, in the Glories of the future State, that he might be the first-born among many brethren.* Heb. ii. 11. *Both he that sanctifieth, Jesus Christ, and they that are sanctified, are all of one Father, for which cause he is not ashamed to call them brethren.* We are the Brethren of Christ; for we are adopted into God's Family, in which he is the First-born. And were we in the same Manner related to the Princes of this World, we should have a high Opinion of the Dignity: but our Dignity, as the Brethren of Christ, riseth infinitely above this World. We are the Brethren of the Prince of the Kings of the Earth, who now sits at God's Right Hand, in a State of the highest Honour and Authority, exalted above all Principality and Power, Might and Dominion, and every Name of Greatness, either in the seen, or unseen, World. 1 Cor. i. 9. *God is faithful, by whom we are called to the Fellowship, Partnership, of the Son of God.* We have a Part and Share in his Honours. He is *Heir of all things*: we are *Heirs of God, and joint-heirs with Christ.* He is *Lord of lords and King of kings*, Rev. xvii. 14. He hath made us also, unto our God, *Kings, and we shall reign with him*, Rev. i. 6. He is a Priest: He hath made us Priests to God and his Father, to offer unto him the Sacrifices of Righteousness and Love, of Praise and Thanksgiving, of pure and spiritual Worship. He is seated in transcendent Glory and Eminence, in the celestial Regions: *where he is, there shall we be also*; for God, *hath raised us up*
C 2 together

together with Christ, and made us sit together, in heavenly places, Ephes. ii. 6 We shall be like him: for he *will change our Bodies* frail and mean, and *fashion them like unto his own glorious Body.* Great Things indeed, and infinitely desireable; and *God is faithful* who hath promised, and will certainly perform them. God, the universal Lord, whose Will and Goodness no Difficulties can bound, hath formed the grand Design of our Exaltation to the Fellowship of his Son. He can act at Pleasure, throughout all the immense Regions of Truth and Being, and can lay any, the most magnificent, Schemes, for promoting Virtue, and exalting his obedient Creatures. He hath raised the Dust of the Earth into Men; and if he shall form a Plan, for raising those Men, to the highest Degree of Happiness and Glory, his Will is not to be disputed; but his Goodness to be greatly admired. He hath actually called, or invited, us to the Fellowship of his Son; by taking us into his Family, putting into our Hands the Covenant of his Grace, and the Ordinances of his Worship. Our assembling together, about the Lord's Table, in the Faith of Jesus Christ, and celebrating the Ordinance, instituted by him, and from him handed down to us, by universal, uninterrupted Tradition, is a Proof that we are called to Fellowship with him. Then let every Heart bow, in Gratitude, and humble Adoration, before the Father of Mercies, the God of our Lord Jesus Christ, who hath thus distinguished, and advanced, our Nature. *Blessing and Honour, and Glory and Power, be unto him who sitteth on the Throne, and unto the Lamb, for ever and ever.*

“ Make me, O Lord, duely sensible of thy
 “ most excellent Goodness, and of my Obligations;
 “ gations;

“ gations; that as thou hast exalted me to the
“ Fellowship of thy well-beloved Son, I may be-
“ have worthy of this great Honour, and, bear-
“ ing a Conformity to his Spirit and Behaviour,
“ in this World, may be qualified to be a Par-
“ taker of his Glory, in a future State. With the
“ Workers of Iniquity, He, that loveth Righte-
“ ousness, and hateth Iniquity, can have no Fel-
“ lowship. Their evil Deeds I detest, their So-
“ ciety I renounce, and prefer the Fellowship of
“ the Sufferings of Christ before all the vain and
“ transient Pleasures of Sin. As he overcame,
“ so by his Spirit may I be strengthened with
“ Might, in the inward Man, to overcome the
“ World, with all it's Temptations, that at
“ length I may enter into his Joy, and abide
“ for ever in his Love. Amen! ”

III. The Lord's Supper, also, signifieth and sheweth our Relation to the blessed Society of Angels, who now behold the Face of our Father in Heaven. For *of him the whole family in heaven and earth is named*; as being his Family, Ephes. iii. 14, 15. The Family of God comprehendeth both Angels in Heaven, and Men on Earth. And thus we and they are related, as Members of the same Family. Heb. xii. 22. By our Christian Profession, and Hope, *we are come*, or joined in Society, *unto the City of the living God, the heavenly Jerusalem*, and to the *innumerable Company of Angels*. Accordingly, we find an Angel owning himself a Brother, and Fellow-Servant, Rev. xxii. 9. When therefore we appear at the Lord's Table, we are to consider ourselves, as a Society, incorporated into one Body with the angelic Host, and destined to the same everlasting Honour and Felicity, of which they are possessed.

IV.

IV. Further; in the Lord's Supper we appear together as related to all the Saints, to all the holy Patriarchs and Prophets, even to all the excellent in the Earth, that have been, are, or shall be to the End of the World. Ephes. ii. 19. *We are no more strangers and foreigners but fellow-citizens with the saints and of the household of God,—* iii. 5, 6. *This is the mystery, which, in other ages, was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the spirit; namely, that the Gentiles should be fellow-heirs, and of the same body with all his Saints and Prophets, and partakers of his promise, or Covenant, in Christ, by the Gospel.* According to which Promise, and the Profession and Hope of the Gospel, *we are come, or joined, unto the City of the living God,—and to the general Assembly, and Congregation of the first-born which are written, or inrolled, in heaven.* Heb. xii. 22, 23. The antient Patriarchs, Abraham, Isaac, and Jacob, were happy in the Promises and Favours they received from Heaven. But their God is our God, and we stand in the same Covenant Relation to him, in which they stood. And, if we walk in the Steps of their Faith and Obedience, we shall find this verified, in a most surprizing manner, when we shall sit down with them, in the Kingdom of Heaven, clothed with their Glories, and feasting together with them, on the Joys of Immortality. Of this, our sitting together at the Lord's Table is a visible Token and Pledge.

V. In this Ordinance, we are also clearly shewn our Relation to one another, as Brothers and Sisters, as we are all the Children of God, and Brethren of Christ. This enobles the Relation. This makes the Ties of it very strong, and establishes

establishes a Nearness and Dearness, even beyond that of Blood and Affinity. In this Light, our Christian Brother, in the lowest outward Circumstances, appears surrounded with the Lustre of Divine Favour: and it is but removing our Thoughts, to the World, which is every Day drawing nearer, and we see him shining in the Glory of Heaven, and crowned with Honour and Immortality. Judge then of the Dignity and Importance of this Relation; and how well it is adapted to establish a sincere and cordial Affection towards each other, and to dispose us to a cheerful Readiness, in all the most condescending Offices of Love, in order to promote our present, or our future, and eternal, Welfare. The Apostles had good Reason to exhort us, so frequently and so pathetically, to brotherly Love, of the most genuine, pure, affectionate, and disinterested Kind. And our Lord, besides the Commands he hath given us, to love one another, enforced and recommended by his own greatest Love to us, immediately after the Institution of the holy Supper, (John xiii. 2, &c.) putting himself into the Garb of a Servant washed and wiped his Disciples Feet; adding, *Ye call me Master, or Teacher, and Lord: and ye say well, for so I am. If I then, your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an Example, that ye should do, in the humblest Acts of Goodness, as I have done to you.* This amiable and gracious Disposition we should endeavour to gain, by frequent Meditation, by fervent Prayer for the Divine Assistance, and by considering, when we are placed at the Table of the Lord; that we are all incorporated into one Family and Body, under Christ, our Head.

1 Cor.

24 *A general View of the Lord's Supper.*

1 Cor. x. 17. *Because there is one Bread, in the Lord's Supper; therefore we, who are many, are one body; for we are all, like Children belonging to the same Family, partakers of that one bread.*

Thus the Lord's Supper, in a very plain, intelligible Manner, shews our Interest in God, as our Father; and our Relation to him, as his Children; to the exalted Redeemer, as the First-born in the Family; to all the glorious in Heaven; and to all the wise and holy on Earth, as Fellow-citizens, and of the same Household; to one another, as Brothers and Sisters; and our Title to the everlasting Inheritance, as certainly laid up for us in Heaven. And thus all *the Things, which are freely given to us of God*, even all the inestimable Blessings of the Gospel, are represented to our Minds, and confirmed to our Faith, in this Ordinance: particularly, our Election, our High-calling of God, our Adoption, our Justification, including the Pardon of all our Sins, when we truly repent; and our being written, or inrolled, in the Book of Life. These are Honours and Enjoyments, infinitely more real and valuable, than the highest Honours, and largest Possessions in this World; and when duely considered, have a natural Tendency to enoble our Spirits, to raise them above all the Allurements, and Afflictions of this present Time; to support our Patience, and animate our Obedience, under Temptations and Difficulties; to inspire Peace of Conscience, Comfort and Joy, to sweeten our Spirits with Love and Benevolence to all Men, and to persuade us how much any thing malicious, envious, base, false, sordid, sensual, is below our Rank and Degree, as we are the Sons and Daughters of God, and the Brethren of Christ; called, and made wel-

welcome, to his Kingdom and Glory. These Honours and Encouragements are the free Gift of God, to all, who profess Faith in Christ; and the Design of the Lord's Supper is to keep a lively Sense, of these excellent Things, fresh upon our Minds, in order to form our Tempers, and to direct our Conversation; which if they do, we are for ever happy. If not, we receive the Grace of God in vain.

1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ; who, according to his abundant mercy, hath begotten us again, unto a lively hope; and who hath blessed us with all spiritual Blessings, in heavenly things, by Christ. According as he hath chosen us, who otherwise would have been Heathens, in him, before the Foundation of the World; that we should be holy and without blame, before him, in love: Having predestinated us unto the adoption of children, by Jesus Christ, to himself; according to the good pleasure of his will, to the praise of the glory of his grace, by which he hath made us accepted in the beloved, i. e. in Jesus Christ, his beloved Son, Eph. i. 3, 4, 5, 6.*

“ O my God and Father! give me Wisdom,
“ to understand those Things, of so great Importance to my present and everlasting Happiness;
“ and to fix my Thoughts upon them, as the most delightful Objects of my Meditation; that
“ I may know the true Grace of God, and taste
“ it's Sweetness and excellence; that it may have
“ it's full Influence upon my Heart and Affections; may be the Joy of my Soul, and the
“ Principle and Guide of all my Actions. I have
“ reason to blush and to be ashamed, before thee,
“ when I reflect, how disagreeable the Temper
“ of my Mind, and the Course of my Life, have

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“ been

“ been to the Divine and heavenly Privileges, in
 “ which thou hast invested me. The splendor of
 “ thy Grace hath shone brightly upon me, in the
 “ Gospel; but I have shut mine Eyes against it,
 “ or regarded it with Indifference. Thou hast
 “ opened the Prospects of Immortality to my Af-
 “ fections and Hopes; but I have too much loved
 “ the World, and the Things of the World; these
 “ have engaged my strongest Desires, and most
 “ constant Pursuits. Thou hast proposed the most
 “ powerful Motives to purify my Heart, to in-
 “ gage my Obedience, and to dispose me to all the
 “ Goodness, Humility, Self-denial, Patience, and
 “ to all those Virtues, which constitute the most
 “ amiable and worthy Character; but I have in-
 “ dulg'd to contrary Passions and Affections;
 “ which are the Dishonour of my own Nature,
 “ and injurious to my Fellow-creatures. After
 “ the Enjoyment of Means and Privileges, so ef-
 “ fectual to advance me to the Glories of thine
 “ eternal Kingdom, I dread the Thought of sink-
 “ ing, at last, into Shame and everlasting Con-
 “ tempt. Deal not with me after my Demerits.
 “ O merciful Father, take not thy free Spirit
 “ from me. I desire thy Gospel may reign in my
 “ Soul. I would see thy Glory shining in the Face
 “ of Jesus; that I may be transformed into the
 “ same Image of all moral Excellence. I would
 “ know, and be rightly persuaded of, my Electi-
 “ on, Adoption, and High-calling of God, that
 “ I may assume a Spirit of Goodness and Worth,
 “ suitable to the Dignity, to which thou hast ex-
 “alted me. By the Impressions of thy heavenly
 “ Grace, inable me to improve the Lord's Sup-
 “ per to this happy Purpose; and so direct my
 “ Thoughts, that I may therein have a clear
 “ View,

“ View, and just Apprehensions, of the Riches of
“ thy Mercy ; and be led to approve Things that
“ are excellent ; and so may abound in all the
“ Fruits of Righteousness, and be sincere, and with-
“ out Offence, ’till the Day of Christ. Amen ! ”

S E C T I O N III.

*The Scripture-Notion of eating and drinking
explain’d.*

HITHERTO we have taken a general Survey of the Lord’s Supper. Now we come to the Provision, which our Father hath set before us, in this Spiritual Feast ; namely, Bread and Wine, representing the Body and Blood of Christ, which we are to eat and drink in Remembrance of him ; or with the Attention of our Minds fixed upon him. Eating Christ’s Body and drinking his Blood, are, doubtless, to be understood figuratively ; denoting, in an easy familiar Way, the Improvement and Comfort of the Mind by that which nourisheth and refresheth the Body. This will stand in a clear Light, if we recollect, That to explain Things spiritual, by Things bodily and sensible is, in Scripture, a very common, wise, and elegant Manner of Instruction. For Things spiritual being of an abstract, metaphysical Nature, are not apprehended without Labour of Thought. But Things bodily and sensible are very obvious and easy, and make their way readily into the Conceptions of all Mankind. Hence it is, that what relateth to the Life, Health and Nourishment of the Body, which every one understands, furnishes proper Images to convey to our Minds true Ideas of the Life, Health and

Nourishment of the Soul. We *live* in a bodily Manner, when we have the Use of all our Limbs and Senses to enjoy the Accommodations of our present State. In Correspondence to this, the Soul or Mind *lives*, when it observes the Precepts, and tastes the Pleasures of Wisdom or true Religion. Prov. iv. 4. *Let thine heart retain my words, keep my commandments and live.* — ix. 6. *Forsake the foolish and live, and go in the way of understanding.* On the other hand; *Death* is the Dissolution of the Body, the Cessation of all Action and Enjoyment. By which Figure the inspired Writers give us an Idea of a Habit of Wickedness; whereby the Mind is reduced to a State of Corruption, as it hath lost all Sense of Righteousness and Truth, and is render'd incapable of its proper Activity and Happiness. Ephes. ii. 1. *You, who were dead in trespasses and sins.* 1 Tim. v. 6. *She, that liveth in pleasure, is dead, while she liveth.* And again; a Reformation or Recovery from such a deplorable state, is described by a Resurrection from the dead. *You hath he quickened, or raised to spiritual Life, who were dead in trespasses and sins.* Eph. v. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* A Habit of Virtue, the Practice of what is right and good, is the *Health* of the Soul. Prov. iii. 7, 8. *To fear the Lord, and depart from evil, is health to the navel and marrow to the bones.* But Sin is the *Disease* or *Sickness* of the Mind. Ezek. xxxiv. 4. *The diseased have ye, Shepherds of Israel, not strengthen'd, neither have ye healed that which was sick, &c.* He that is well established in religious Principles, is *strong* and *sound*; he that is defective in Faith is *weak* and *lame*, his *hands hang down*, and his *knees*

knees are feeble, Heb. xii. 12. Improvement in the Knowledge and Practice of true Religion is *Growth and Fatness*; and that which instructs us in these, and helpeth our moral Improvements, in Scripture-Language is *Food, Bread, Wine, Milk, Water, a Feast* of all Sorts of Dainties, Prov. ix. 3—6. *Wisdom, or the Doctrine of Truth and Holiness, crieth upon the high places of the city; Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Come eat of my bread, and drink of my wine, which I have mingled with pleasant Ingredients. Forsake the foolish and live, and go in the way of understanding.* Isai. xxv. 6. *The Lord hath made unto all people a feast of fat things, a feast of wines on the lees well refined: meaning, the plentiful and various, the pure and delicious Instructions of the Gospel.* Further, an upright Desire to understand the Truth, and to do the Will of God, is *hungering and thirsting after Righteousness*, Mat. v. 6. *and desiring the sincere Milk of the word*, 1 Pet. ii. 2. And using proper means to satisfy this spiritual Hunger and Thirst is *eating and drinking*. Thus the reading, understanding and retaining a Book is *eating it*, Ezek. iii. 1, 2, 3. *Son of Man eat this Roll, containing the Denunciations of God's Judgments, and then go speak unto the house of Israel. So I opened my Mouth, and he caused me to eat the roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels, or thoughts, with this roll. Then did I eat it, and it was in my mouth, at first Reading, as honey for sweetness. And he said unto me, now thou hast eaten, or read and considered the Roll, Go speak my words, which thou hast read in the Roll, to the house of Israel.* Jer. xv. 16. *Thy words were found in Sufficiency*
or

or Fulness of Evidence, *and I did eat them, read, consider and digest them, and thy word was unto me the Joy and rejoycing of my heart.* Rev. x. 9. *And I went unto the angel, and said unto him, Give me the little book, containing an Account of future Events relating to the Church: and he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be sweet in thy mouth.* As if he had said; “Take this Book, consider and digest it well in your Thoughts, and you will find, that though the first Reading may gratify your Curiosity, yet when you fully understand the Events therein predicted, it will give you Uneasiness and Anxiety of Mind.” In this same figurative way of speaking, to receive, to meditate upon, remember and practise the doctrine of Salvation is represented under the Notion of *eating and drinking*, Isai. lv. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, i. e. in the pure and most delicious Doctrines of Sanctity and Virtue: incline your ear and come unto me, hear, be obedient, and your soul shall live.* John vii. 37. *If any man thirst, i. e. desireth spiritual Comfort and Refreshment, let him come unto me and drink.* — vi. 51. *I am the bread of Life, — if any man eat of this bread, he shall live for ever.* Hence, a Teacher, who communicateth Knowledge and Instruction to the Mind, is said to *feed* those whom he instructs, Prov. x. 21. *The lips of the righteous feed many.* Jer. iii. 15. *I will give you pastors accord-*
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ing to my heart, which shall feed you with knowledge and understanding.

It is from this plain and current Sense of Scripture, that we must form our Ideas of *eating* and *drinking* in the Supper of the Lord. And this is quite sufficient to supply the most clear and satisfactory Notions of it. We there eat our Teacher, who is the Bread of Life, by attending to and receiving the heavenly Instructions which he hath delivered unto us.

But whereas we are commanded to eat our Lord's *Body*, and to drink his *Blood*, this requireth some further Explication, which we may take from the sixth Chapter of St. *John's* Gospel. There (ver. 51.) our Lord saith, *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever. And the bread which I will give, is my Flesh, which I will give for the life of the world.* By this we understand, agreeably to the Scope of the whole Chapter, and to the Sense of the whole new Testament, That Jesus Christ came from God, furnished with all Divine Wisdom and Truth, to instruct mankind in the Knowledge and Principles necessary to enliven and nourish their Minds in Virtue and Piety. Thus *he is the living Bread which came down from Heaven* And if any man eat of this bread, if he understands, receives, and lays up in his Heart, and in his Conversation practiseth, the Doctrine of Truth and Holiness, which Christ hath taught, he shall be so fed and enlivened by it, that *he shall live for ever.* And further, Christ is that *living bread*, as he hath given up, sacrificed, his *flesh*, or renounced, abandoned, all temporal Interests and Enjoyments, and his
very

very Life *, *for the Life of the World*; that Men, in Imitation of his Self-denial, might become wise, and good and holy, and so be fit to enjoy eternal Life. For (Tit. ii. 14.) he *gave himself*, or renounced all worldly Interests, Honours and Enjoyments, and his very Life, *that he might redeem us from the Guilt, and from the corrupt Principles and Practice of all Iniquity, and purify us unto himself a peculiar people zealous of good Works.* Therefore, Christ's Flesh, as given for our Life, manifestly imports all the Integrity, Goodness, Duty, Obedience, Self-denial, Patience, Humility, which he himself practised in the giving, or sacrificing, of his Flesh for us to eat, or feed upon; that is, in order to teach and induce us to practise the same Virtues. The *Flesh and Blood* of Christ is the moral Excellence of our Teacher: And we eat the Flesh, and drink the Blood of our Teacher and Saviour when we *believe in him, see him, and come unto him.* For, observe well, (John vi. 54.) *Who so eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last day.* This is the very same Sentiment with that in Ver. 47, *He that believeth on me hath everlasting life.* And the same with that, Ver. 40, *This is the*

* This Sense of *giving* may be seen in the following and in other Places. 1 Kings xiv. 16. *He shall give up Israel,* 2 Chron. xxx. 7. — *gave them up to desolation.* — xxxii. 11. — *to give over yourselves to die.* Neh. iv. 4. — *give them for a prey.* Isai. xxxiv. 2. — *he hath delivered [given] them to the slaughter.* — xliii. 3. *I gave Egypt for thy ransom: — 4. — Therefore will I give men for thee.* — l. 6. *I gave my back to the smiters.* Jer. xvii. 3. *I will give thy substance to the spoil.* Lam. iii. 30. *He giveth his cheek to him that smiteth him.* John x. 11. *The good shepherd giveth his life for the sheep.* Ephes. v. 2. *Christ hath loved us, and given himself for us,*

the will of him, God, that sent me, that every one that seeth the Son, and believeth on him, may have eternal life, and I will raise him up at the last day. And also the same with that, Ver. 35. *Jesus said unto them, I am the bread of life: he that cometh unto me, shall never hunger; and he that believeth on me shall never thirst.* By comparing these four Verses it evidently appears, that *eating Christ's Flesh, and drinking his Blood*, is the very same as *seeing him* with Attention and serious Consideration, *believing on him*, or having right Conceptions and Persuasions concerning him, and *coming unto him*, or embracing his Doctrine, and obeying his Instructions. That is to say, To eat the Flesh and drink the Blood of Christ, is to have such a Knowledge of Christ, such a due and deep Persuasion concerning the Grace of God in him, and concerning the Truth and Excellence of his Doctrine, as engages us with Pleasure and Thankfulness to follow him in all Obedience to God, in the Practice of all that Virtue and Piety which he hath taught and exemplified both in his Life and Death, as absolutely necessary to qualify us for the Enjoyment of eternal Life.

And in this Manner we are to eat Christ's Body, and drink his Blood, in the Lord's Supper. For though the eating of Christ's Flesh, and drinking his Blood, spoken of in the sixth Chapter of St. *John*, may have no immediate reference to this Ordinance, which was not then instituted; yet the Lord's Supper may be well explained, by our Saviour's Discourse in that Chapter, and our eating and drinking in this Ordinance must be in the same spiritual Sense, in which it hath been explained; otherwise it would be a Memorial of Christ, neither suitable to the Ends of his Death,

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nor

nor profitable to the Nourishment and Comfort of our Minds.

As the Bread and Wine **are** distinct and different Representations, they are to be distinctly and separately considered.

S E C T I O N IV.

Of eating the Bread in the Lord's Supper.

1 COR. xi. 23, &c. *The Lord Jesus, the same night in which he was betrayed, took bread: And when he had given Thanks to God, he brake it into several Pieces, and said to his Disciples, Take every one a Piece, and eat it; and know that this is a Representation of my body, which is broken as Bread * for you to feed upon, and to be nourished by it: This Action do in Remembrance of me* your Master and Teacher, by bringing to Mind the Instructions I have given you, and the Example of right Temper and Behaviour that I have set before you, that you may improve in all moral Excellence, as the Body is nourished, and the Heart of Man is strengthened by eating of Bread.

Among the *Jews* it was usual at Meals for the Master of the House, to break the Bread, to be distributed among, and eaten by, his Family. (Mat. xiv. 19.—xv. 36.) Our Lord, as the First-born

* *Broken as bread.*] The word in the Greek for *broken* [κλωμενον] is the same which is always used in the New Testament for *breaking of Bread*, or any Food, at a Meal. See Mat. xiv. 19. — xv. 36. — xxvi. 26. Mark viii. 6, 19. — xiv. 22. Luke xxii. 19. — xxiv. 30, 35. Acts xxvii. 35. 1 Cor. xi. 24, &c. And the Fragments that remained after eating are called κλασματα.

born in the Family of God, instead of Bread, breaketh his own Body, or himself, especially as crucified, and distributeth it among us, for our spiritual Nourishment, or the Improvement of our Minds in Wisdom, Piety and Virtue. Thus it is the Duty of every Christian in the Lord's Supper to feed upon his Master or Teacher, by calling to Mind and meditating upon the Instructions he hath given us both by DOCTRINE and EXAMPLE; that we may be affected with the Beauty and Excellency, and ingaged to the Practice of them.

I. THE DOCTRINE he taught is no other than the eternal Laws of Truth and Righteousness; consisting in Faith and devout Affections towards God; Sobriety and Chastity with regard to our own Constitution; Humility, Love, Goodness and Peace towards our Fellow-creatures. Particularly, in his Sermon on the Mount, which every Christian should commit to Memory, and transcribe into his Heart, he hath instructed us to be (*a*) poor in Spirit, having our Hearts weaned from the Possessions and Honours of the World. To be (*b*) serious and sober, not indulging to a vain frothy Temper, or to any vicious Gaieties and Pleasures; but rather disposed to a penitent Sense of Sin, and patient Sufferance of Affliction. To be of (*c*) a sweet, humble, meek and gentle Spirit, free from Passion, Haughtiness and Turbulency. To be (*d*) truly desirous of improving in all Virtue and Goodness. To be (*e*) merciful and compassionate. To be (*f*) pure and sincere in Heart, free from all Hypocrisy and Filthiness

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of

(*a*) *Mat. v. 3.* (*b*) *Ver. 4.* (*c*) *Ver. 5.* (*d*) *Ver. 6.*
(*e*) *Ver. 7.* (*f*) *Ver. 8.*

of Flesh and Spirit. To be (*g*) peaceable, endeavouring to promote good Agreement and Love among Men. To (*h*) bear Sufferings for the sake of a good Conscience, with a firm Mind, in the joyful hope of a great reward in heaven. With respect to the rest of Mankind, our Lord has taught us to consider our selves as being the Salt (*i*) of the World, to preserve it as much as we can from corrupt principles and practices: and as the (*k*) light of the world, by our Instructions and Example, to shine in the Eyes of those we converse with, to lead them from Error to Truth, from Wickedness to Virtue and Piety. He hath bound upon our (*l*) Consciences every Obligation to all the moral duties which the Law of God requireth; not only with respect to outward Behaviour, but even to the Thoughts, Principles, Motions and Designs of the Heart. He forbids not only (*m*) actual Murder, but rash and causeless Passion, bitter railing, and opprobrious Language; hatred, ill-will and malice. (*n*) From these we must purge our Minds, and make amends for any injurious treatment of our Neighbour, as we hope to be at peace with God, and to be accepted in our religious Worship. He forbids (*o*) not only the gross Act of Adultery and Uncleaness, but all impure Desires and Intentions; directing us to cut off even a right Hand, or to pluck out a right Eye, to deny ourselves of whatever is most dear and beloved, that hath a Tendency to pollute, and insnare our Hearts. He commands (*p*) Husbands and Wives to live together in Fidelity and Love. He condemns

(*g*) *Mat.* v. 9. (*h*) *Ver.* 10, 11, 12. (*i*) *Ver.* 13.
 (*k*) *Ver.* 14, 15, 16. (*l*) *Ver.* 17, 18, 19, 20. (*m*) *Ver.* 21, 22.
 (*n*) *Ver.* 23, 24, 25, 26. (*o*) *Ver.* 27, 28, 29, 30.
 (*p*) *Ver.* 31, 32.

demns not only (q) Perjury as impious and detestable, but all swearing in common conversation. Let your assertions be simple and sincere. * Under ill Usage you may endeavour to right and vindicate yourself, but not by indulging to Malice and Revenge, or by imitating the Injury you have received. However provok'd, still be patient, calm and benevolent. Return not evil for evil, wrong for wrong: rather expose yourself to further Injury, and bear any thing, than be heated into furious Revenge, or involved in wrathful Broils and Quarrels. On the contrary, (r) study to be kind and friendly towards all; to do them all the Good in your Power, by chearfully giving or lending as their Occasions may require. Love what is lovely in your greatest Enemies; put the most favourable Construction upon their Actions; and by a benevolent Spirit and Behaviour endeavour to destroy their Enmity, to win their Affections, and gain their Friendship. To this End, speak as well of them as ever you can, and return civil, peaceable Language, when they rail against you. Be just, charitable and obliging to those who hate you; and pray for them that persecute you, and despitefully use you. God, your heavenly FATHER, is good to all, and is daily bestowing his Benefits upon even the unjust and the wicked, to change their Hearts to Love and Duty; and it is your highest Honour and Excellence, to imitate his Goodness, which is his highest Excellency and Perfection. Give (s) alms to the Poor but modestly and secretly, not out of Ostentation, to be seen and commended of Men;

(q) *Mat* v. 33, 34, 35, 36, 37. * *Ver.* 38, 39, 40, 41.
(r) *Ver.* 42, 43, &c. (s) *Mat.* vi. 1, 2, 3, 4.

Men; and God will reward you. (*t*) Pray to God your FATHER, not only in public Worship, but in private Retirement, where your Devotions may be concealed from the Eyes and Ears of Men; and your Father will hear and bless you. But do not imagine, that the Design of Prayer is to dun and importune God, as if he were but like a weak Man, that wants to be reminded of what he has forgot, or persuaded to give what he is not willing to grant. Your FATHER knows your Wants before you ask, and is freely willing to supply them. 'Tis the virtuous Dispositions of the Mind which are to be exercised, and which your FATHER regardeth in Prayer. Therefore (*u*) lift up your Heart in Thankfulness and Faith to your heavenly FATHER: Sincerely desire that all Mankind may know, love and reverence him; that the Gospel may every where be received and professed; that you, and all who profess it, may do the Will of God, as the Angels in Heaven. Pray (*x*) that you may have, and enjoy the conveniencies of Life. Confess your Sins, ask Forgiveness of them, and freely forgive those that have injured you, or never expect Forgiveness from your heavenly FATHER. Pray that you may not be tempted above your Strength, but supported and delivered. Exercise (*y*) Fasting or Abstinence, in order to weaken the Passions, and strengthen the Mind; but, without any outward Appearances, which may shew your Piety to the Observation and Applause of Men; and your FATHER will bless your sincere Endeavours to improve in Virtue. Be not solicitous

(*t*) *Mat.* vi. 5, 6, 7, 8. (*u*) *Ver.* 9, 10. (*x*) *Ver.* 11, 12, 13, 14, 15. (*y*) *Ver.* 16, 17, 18.

licitous (z) to treasure up the perishable riches of this world, but to secure the Possession of eternal Life. This is the treasure, upon which your Hearts should be fixed. And, if this is always kept in View, it will, like a clear and sound Eye, direct your whole Conversation, in the Paths of Truth and Holiness. But if your Judgment is corrupted with the Love of earthly things, like a disordered Eye, it will misguide your Actions, and lead into the most fatal Errors. The Love of God, and of this World, are opposite and incompatible; and both, at the same time, cannot have the supreme Government of your Heart. Therefore, let not your Breasts be disquieted with anxious Cares, about the Accommodations of Life; but, in the way of honest Industry, rely upon the good Providence of God, who preserves and nourishes birds, beasts and plants, and therefore will much more provide for you, while you endeavour to practise and understand true religion. Be (a) not severe and censorious in your Judgment of others, lest you provoke God to judge you with a like Severity. First (b) reform yourselves, and then attempt to reform others. But do not mispend your pious Endeavours upon such as you know are obstinate and incorrigible; who, probably, instead of being benefited by them, will treat you with Injury and Contempt. Remember, (c) that divine assistance is absolutely necessary to a due performance of all these duties. Therefore implore the Help and Blessing of God with Faith, sincerity and diligence, and your
hea-

(z) *Mat.* vi. 19, 20, 21, 22, 23, 24, 25, &c. (a) *Chap.*
vii. 1, 2. (b) *Ver.* 3, 4, 5, 6. (c) *Ver.* 7, 8, 9,
10, 11.

heavenly FATHER will more readily bestow upon you all spiritual blessings, than the most tender earthly Parent gives the necessaries of Life to a beloved Child. Always (d) keep this Rule in mind, "To do to others as you would have them, in the like Circumstances, to do to you;" and it will direct and dispose you to the Practice of all the social Duties, which I have taught, or that are commanded in the Law and Prophets. Further (e) observe; my Precepts cannot be effectually practised without Self-denial, or a strict and strong restraint of sensual appetites and passions. This makes the way of Duty narrow; whereas the way of Vice is broad, wherein men give a loose to their covetous, lewd, ambitious Inclinations. But this way leads to eternal Destruction; whereas the way of Virtue leads to everlasting Life. And therefore you should exert the strongest Resolutions, and the most constant Care and Endeavours to enter into it, and to persevere in it steadily. And (f) be very careful to guard against false Teachers; who, with selfish views and specious pretences, advance Principles subversive of good Morals. You may discover them, by the natural tendency and effects of their principles, both on themselves and others. If a Teacher's principles lead to that Piety, Sobriety, Goodness and Love, which I have now been teaching, the fruit is good, and so is the tree. But if his Principles draw your minds from the practice of any of these my Instructions, they are certainly corrupt and vicious. And (g) if you embrace and practise such Principles, it is not any pre-

(d) *Mat.* vii. 12.
16, 17, 18, 19, 20.

(e) *Ver.* 13, 14.
(g) *Ver.* 21, 22, 23, 24, &c.

(f) *Ver.* 15,

pretence of relation to me, or dependence upon my merits; it is not any Profession of faith in me, or zeal for my religion, will secure to you the possession of eternal life. For in the day of Judgment I will publicly disown you, and you shall be for ever separated from me into everlasting Destruction. Therefore, he that attendeth to my Instructions, and practiseth them, buildeth his Salvation upon a rock, which shall stand for evermore. But he who buildeth his hopes of life and happiness upon any other Foundation, buildeth upon the sand, and shall sink into eternal ruin.

THESE, and such like Precepts of Wisdom, are the bread of life, which is distributed among us, and upon which we are to feed in the Lord's Supper. Saith our Lord, John vi. 51. *I am the living bread, which came down from heaven; if any man eat, of this bread, he shall live for ever.* Ver. 53. *Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you.* Ver. 54, 55. *Whoso eateth my Flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my Flesh is meat indeed, or in the true Sense, [αληθως] and my blood is drink indeed, or in the true Sense; that is, Meat and Drink in the truest, highest and most exalted Sense, as they are the flesh and blood of our heavenly Teacher, and signify the Divine Instructions, which he hath given us to eat, to understand and practise; for the Nourishment, not of our Bodies, but of our nobler Part, our Minds; and which will nourish our Minds, in such manner, that they shall live for evermore in the glorious presence of God. We are not intended for only a temporary Life, in this World. It is the gracious purpose*

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of

of our FATHER, to raise and fix us, in Life, for ever, in Heaven; and he sends us first, into this World, purely to exercise our Virtue, to discipline our Minds, and to form in us those Tempers and Habits, which are necessary to qualify us for eternal Life. And the Son of God came down from Heaven, on purpose to teach us how we should order and manage our selves, that we may attain to this high and glorious Degree of Life. And we are sure, he is too wise, and loves us too well, to give us any improper or impertinent Instructions. He was perfectly acquainted with the State of Things in the heavenly World; and therefore must know, perfectly well, what Dispositions and Practices are necessary to qualify us for the Employments and Felicity of that exalted Station. Therefore, his Doctrine is certainly the most proper Mean of feeding our Minds, or of forming in them those Principles and Habits, which alone can fit us for an everlasting Subsistence in the World of Glory; and consequently, his Doctrine gives a present Character, of the greatest Worth and Excellence; and it is the sole End of Ordinances, and all religious Exercises, to bring us to the Knowledge and Obedience of it. Here then, Christian, is your main Work; hither you must bend the Force of your best Endeavours. Without this living Bread, this immortal Food, any Profession of Religion is vain, and all the Possessions of this present Life insignificant. They will soon perish, and come to nothing. This is *that Meat, which perisheth not, but endureth unto everlasting Life*. For this Meat you must labour, by frequently perusing what Christ hath taught; by thinking upon it daily, that it may always be ready in Mind and
Me-

Memory; and, by taking every Opportunity to practise his Precepts, subduing your Passions, and inuring yourself to Abstinence and Self-denial. The Morals, which Christ hath advanced, are eternal Truth, and the Glory of our Nature; most admirably adapted to regulate the Springs of Action, the Thoughts and Dispositions of the Heart, to establish Sincerity and Integrity, Peace, Comfort and Purity, by purging our Breasts from Falsehood, Hypocrisy, Envy, Malice, every mean and selfish Design, every unkind, vile, disorderly, turbulent Passion; which are the Dishonour of our Nature, the Disturbers of our Peace; and, if indulged, will be our eternal Ruin. How charmingly doth the Christian Religion smile upon the World, in all that is good-natur'd civil and polite? How pleasantly, and with how good a Grace doth it invite us to embrace it's Principles, and practise it's Precepts? It is all over Goodness and Humanity, Love and Tenderness, Peace and Harmony, Friendship and Happiness; strongly inculcating, and by the most powerful Arguments enforcing, every social Duty. This is the most eminent and substantial Part of Religion, and he is the Excellent Christian, who excels in these Things. Here we must look for the brightest Evidences of our being the Children of God. And, who to gain such excellent Dispositions would not mortify every absurd Appetite, and freely renounce all that is sensual and earthly?

“ WHAT Thanks, O heavenly FATHER, shall I
“ render unto thee, that thou hast provided such
“ heavenly Food for the Nourishment of my
“ Mind in all moral Excellency? That my Lot
“ is cast, where the Divine Laws of our Re-
“ deemer

“ deemer are shewn in their proper Light, di-
“ recting us to all that can refine our Nature, and
“ restore the Order, Harmony, and Happiness,
“ of the moral World? Blessed be God, who
“ hath spread a Table in his House, and as an
“ Act of the most solemn and acceptable Wor-
“ ship, hath, commanded us to eat Bread, re-
“ presenting the Body of our Lord, to preserve
“ upon our Consciences a deep and lively Sense
“ of the Excellency of his Doctrines, and of the
“ Obligations we are under to observe them.
“ Willingly I take my Place, among his Disci-
“ ples, as my greatest Honour and Privilege.
“ Willingly I put forth my Hand and take and
“ eat the bread, in Token of approving the In-
“ structions he hath given; of admitting the
“ Principles he hath advanced; and of my sin-
“ cere Purpose of always regulating my Conver-
“ sation by them. With Sorrow and Shame I
“ reflect, that I have been, in any measure, de-
“ fective in the noble Spirit of Christianity; and
“ have made it no more my Study and Care, to
“ exercise myself in Piety, Purity, Heavenly-
“ mindedness, Humility, and Patience. FA-
“ THER of Mercies, forgive my Unworthiness,
“ strengthen my Resolutions, and assist my weak
“ Endeavours. I desire to form my Temper and
“ Conduct upon the heavenly Plan of my Sa-
“ viour's Precepts. Give me Wisdom and a
“ fixed Inclination daily to meditate upon them,
“ and to transcribe them into my Soul: that I
“ may keep my Heart pure and clean in thy
“ Sight; may adorn my Life, with all Good-
“ ness, Virtue and Usefulness, and exhibit an
“ eminent and conspicuous Character, in Sim-
“ plicity and Sincerity, free from all Guile and
“ Hypo-

“ Hypocrisy. The Honours and Possessions of
“ this World I esteem infinitely less than thy Fa-
“ vour, O my God ; I would mortify all sensual
“ affections ; would humble my Pride, correct
“ my Temper, clear my Breast of all anxious,
“ distracting Cares, and every turbulent, un-
“ friendly Passion, and would guard against every
“ Snare and Temptation ; that I may enjoy the
“ Composure, Steadiness and Freedom of Mind
“ which is necessary to a sincere, cheerful and
“ constant Discharge of my Duty to God and
“ Man. Deliver me from a censorious, from a
“ wrathful, immoderate, implacable, unforgiving
“ Spirit ; may the Spirit of Love and Meekness,
“ Peace and Beneficence, rule in my Soul, and
“ qualify all my Actions. It is thus only I can
“ be fitted for the Honours, Happiness and Em-
“ ployments of the eternal World. May I at-
“ tend upon Ordinances, and use Prayer, Ab-
“ stinence, and other religious Exercises, with an
“ unfeigned Desire to improve in Goodness, and
“ to have the Life of God established in my
“ Soul. Thus I would every Day feed upon the
“ Bread of Life, that I may grow up into Jesus
“ Christ in all things, ’till I attain to the full Sta-
“ ture of the perfect Man in him ; and so be nou-
“ rished and strengthened, in all spiritual Excel-
“ lence, as to be qualified for an eternal Residence
“ in the World of Light and Life, and Love un-
“ speakable. Amen.”

II. THE EXAMPLE of our Lord is the most perfect Conformity of all his Actions to his own Rules and Doctrines. It is very surprizing, but very true, that he was before the Beginning of the World, in transcendent Perfection, Glory, Honour, and Felicity, with God ; in the Bosom
of

of the FATHER, and the singular Object of his Delight ; the Brightness of his Glory, and the express Image of his Person. Yet, such was the Excellency of his Mind, that this same illustrious Personage, to execute the Scheme of Divine Wisdom, for the Salvation of sinful Men, willingly condescended to empty himself of all his heavenly Enjoyments, Lustre and Riches. he assumed a human Body, became a Man like one of us, liable to all our Passions, Infirmities, Wants, Pains, and Distresses. That he might have an Opportunity of exhibiting all sorts of Virtue, and of yielding Instruction to all ranks of People, he took his Place at the lower End of Life, in a state of Meanness and Poverty ; where he was exercised with all the severest Trials our Nature seems to be capable of. He was exposed to the Temptations of the Devil ; and violently assaulted by him, for forty Days together. From Men, he met with the most ungrateful and unworthy Treatment. Among Persons of Figure, he was regarded as an Object of Scorn and Contempt. It was scandalous to be seen in his Company ; and they resolved to excommunicate any one, who should own him for the *Messiah*. They loaded him with the most contemptuous Reflections, with the most spiteful and opprobrious Language. His Miracles they ascribed to a Confederacy with the Devil. Instead of attending to his Doctrine, they maliciously endeavoured to insnare him by it to his Destruction or Confusion. In his last Scene, *Barabbas*, a Robber and Murderer, was, by the public Voice, preferred before him. They spit in his Face, and buffeted him ; dressed him up like a Fool, and made a Sport and a Game of him. Nor was their diabolical Malice satiated,

tiated, by putting him to the most cruel Death; they insult and aggravate his Torments, by the bitterest Taunts. His few Friends and Followers, being ignorant and weak, very much exercised his Temper and Patience. And even God, his FATHER, was pleased, by an extraordinary Impression, to give him the Experience of the horrible Trial of a melancholy, dejected, broken Spirit; when, in his Agony in the Garden, his Soul was exceedingly sunk and sorrowful, even unto Death; and the dreadful Strife and Anguish of his Mind forced from him a Sweat, *as it were great Drops of Blood falling to the Ground.*

But under every Infirmary and every Trial, our Lord acted with the most perfect and steady Virtue. The most sublime and honourable Apprehensions of God, an habitual Reverence of his Majesty and Dominion, a steadfast Confidence in his Veracity and Power, a full Persuasion of his perfect unerring Wisdom, an absolute Submission to his Authority and Disposals, were the reigning and animating Principles of his whole Character and Conversation. His Heart was always with God, and always disposed to address him in Prayer and Praise, as the sole Fountain of all Power, Wisdom, Life and Happiness. It was his highest Delight to obey his Will, to advance his Honour, to execute his Orders, and to comply with his Appointments. In his Agony, fearing either that his Life would be immediately, in that private manner, extinguished, or that he must go through his approaching Sufferings under that insupportable Anguish of Soul, *he offered up Prayers and Supplications, with strong Crying and Tears; (Heb. v. 7.)* but with invincible Submission. *Father, if it be possible, let this cup,*
this

this Horror of Mind, *pass from me; nevertheless not my will, but thine be done.* The World, with all it's Possessions, Pleasures and Honours, he despised; the Flesh he mortified; every corrupt Suggestion he rejected; the heavenly World, and the Joy that was set before him, he always kept in View. Love and Tenderneſs for Mankind was his fixed unvariable Disposition; and doing of Good to their Bodies, or Minds, in the most kind, disinterested, compassionate manner, was his constant Employ. He, that was higher than the Angels, did not disdain the lowest offices of Goodness: he wash'd his Disciples Feet, to inspire us with the same Disposition of Love and humble Condescension. He and his Followers were in low Circumstances, but had a Purse for the Poor. But his greatest Concern was to advance the supreme Happiness of Men, by Instruction, and all Endeavours to reform the vicious, to establish the Truth, and to promote universal Rectitude of Heart and Life. All his Deportment was composed, mild, gentle, inoffensive. His Temper was sweet, friendly, even and calm; never provoked, by either the Folly of his Friends, or the Malice of his Enemies, into hasty, angry Expressions, but preserv'd an entire Command over all resentful Passions. His Benevolence, Humanity, and Compassion, no Difficulties could controul, no Ingratitude restrain, no Injuries discourage. He wept over even ungrateful *Jerusalem*, the Source and Scene of all his Sufferings, pitying and deploring her unhappy State, and approaching Ruin. *When he was reviled, he reviled not again; when he suffered, he threatned not;* but returned the kindest Offices of Love, for Scorn, Reproach and Injury. When branded with

with public Infamy, treated with all manner of Indignities, condemned to die, as the vilest of Criminals; such was the Greatness of his Soul, that his Patience, Meekness and Benevolence remained, unalterably, the same; without the least Tincture of Anger and Resentment. With much Tenderness he pitied, and with great Fervor prayed and pleaded for, his Enemies, even upon the Cross, under the most horrible Tortures inflicted by their barbarous Malice.

THE CROSS of Christ is the Sum and Perfection of all the virtue he practised in his Life. For Instance, is Duty to God, in being obedient to Death; his Trust in God; when all other Comfort and Support failed, he cried out, *My God, my God* *: his Hope of entering into Glory, *Father, into thy Hands I commend my Spirit*; his perfect Contempt of all that is earthly and carnal: his Humility and Meekness: his Self-denial: His Patience, in bearing the bitterest Sufferings and Reproaches: his universal Love and Good-will to Men, in giving his Soul an Offering for their Sin: his readily dispensing Pardon and Comfort to the humble, penitent Robber: his Tenderness and Compassion to the worst of Men, his cruel Enemies, when he prayed for them: his strict regard to all relative and social duty; he affectionately recommended his Friend, the beloved Disciple, to the Esteem of his Mother; and his now destitute Mother, to the Care of his Friend.

G

John

* By quoting the first Words of the 22d Psalm, I doubt not, our Lord's Intention was to exhibit, in his own Person, that Trust in God, which is expressed, throughout the whole Psalm; particularly, Ver. 2, 9, 10, 11, 19, 20, 21, and which we ought to exercise under the Failure of all earthly Comforts.

John xix. 26, 27. *Woman* *, *behold thy Son*; regard that dear Friend of mine, as thy own Child, and treat him with the same Affection and Care, as thou would'st express towards me, under that Relation. Then looking at *John*, his beloved Friend, he said, *Behold thy Mother*, and treat her with all the Reverence, Love and Duty, which is due from a Child to a worthy Parent.

Thus our Lord exhibited, and recommended, upon the Cross, the most perfect Character of Piety and all moral Goodness. Thus his Body was broken for us, as bread to feed, and strengthen our Minds. This is his Body, the Bread of Life, which we are to eat, *in remembrance of him*, or of the Example, which he hath set us. And his Example is greatly recommended, by this Consideration, that he voluntarily went through all these Trials purely for our Sakes. Not merely to put his own Virtue to the Proof, as if it was doubtful what Part he would act; or as if his Mind wanted to be cultivated and refined, in order to his being fitted for heavenly Glory and Enjoyments. By no means. On the contrary, he relinquished the Possession of that Glory, and those Enjoyments; and submitted to be disciplined in Obedience, by the severest Trials; purely for our Sakes, to shew us how we ought to behave, under Trials and Temptations. *John* xvii. 19.
For

* Note; *γυναι*, *woman*, was no inferior Appellation, nor Term of Disrespect, among the Ancients; but is used, even by a Servant to a Queen, and may be equivalent to *δεσποινίς*, *Mistress*, *Madam*. See and compare *Sophoc. Trachin.* (edit. Cantab. 1669,) P. 413. lin. 183, 196. p. 415. lin. 235. p. 417. lin. 235. p. 419. lin. 294. p. 425. lin. 408, 409, 410. p. 423. lin. 369, 396. p. 427. lin. 475. *Homer. Iliad*, Γ, 204. *Xenophon, Cyropæd.* passim.

*For their sakes I sanctify myself, that they also may be sanctified, through the Truth. Heb. ii. 10. The Captain, or Leader, of our Salvation, in order to bring us to Glory, was made perfect in all moral Excellence, by Sufferings: that is to say, he exhibited, or practised, all moral Excellence, or every Instance of Duty to God and Man, in the most pure and perfect manner, not only in the calm and common state of life, but also under the severest trials of Suffering, in order to lead us, in every part of the way, to eternal Felicity. Thus he gave up, or sacrificed, his flesh, all temporal Enjoyments, for our Life. Thus the Chastisement, Discipline *, of our Peace, or the disciplinary Sufferings, which procured our Happiness, was upon him: And thus, though he was already, before he came into the World, a Son, emphatically, a well-beloved Son, in the highest Honour, and of the most perfect moral Excellence, yet learned he Obedience, or was disciplined, exercised, as if he had been a Scholar or Learner, in Obedience, by the Things which he suffered. And being made perfect, or having finished his Work of Obedience, he became the Author of eternal Salvation to all them that obey him.*

How surprizing is the Redeemer's Love! 'The most glorious Son of God made a Man, a Man of all the Sorrows our Nature can feel; on purpose that he might pass through all our Trials,

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and

* יָסַר, (from whence comes מִיָּסָר, Chastisement,) signifieth to bind, tie up, restrain, discipline in, or reduce to duty and obedience, either by sufferings, 1 Kin. 12. 11. Psal. 39. 11. — 116. 16. — 118. 18. Prov. 22. 15. Hof. 7. 15. Or by Admonition, Job 20. 3. — 40. 2. Prov. 31. 1. Isai. 8. 11. Or by ones own Reflections, Psal. 16. 7. See my Hebrew-English Concordance, Root 766.

and guide us, in the right Way of Virtue and Sanctity, to heavenly Glory! What manner of Love is this? Love beyond all Words and Conceptions! Love, beyond all Images, Similitudes, Comparison, or Example, that we have any Idea, or Notion, of! Love perfectly pure and heavenly, rational and disinterested; from the most generous and excellent Motives, and for the noblest Purposes.

How beautiful and amiable is the Spirit and Behaviour of Jesus! What a lovely, excellent Personage is the Son of God! How brightly doth he shine in all that can be the Perfection of intelligent Nature! The Charms of his Goodness are powerfully attractive; and we must be insensible to all that is excellent, if we are not delighted with his Character, and ambitious to imitate it. See, O sinful Man, the Lord of Life, willingly subjected to thine Infirmities and Temptations, advancing before thee in the Road of Truth and Holiness. See how he first trieth every Danger and Difficulty himself, to lessen thy fears, and to inspire thee with Courage, in following him. See, with how much Solitude and Tenderness he points to where thou shouldst tread, and directs to steady Perseverance in all right Actions, Patience, and Submission to the divine Disposals, bearing thy Mind above all Allurements and Terrors, Opposition and Malice. And all, to secure to thee a safe and honourable Passage, through all Trials and Events, to immortal Honour and Glory.

“ THIS strongly demonstrates the Malignity
 “ and Danger of Sin, the Excellence and infinite
 “ Importance of true Holiness, and the prodigious Value God has set upon the Human Nature;
 “ ture;

“ ture; and urges me very forcibly to love my
“ God and Saviour, to devote my all to his Ho-
“ nour, to prize and cultivate my Nature, which
“ is my most inestimable Possession; and, above
“ all Things, to be ambitious, diligent, and
“ zealous, in *eating the Flesh of Christ*; that is to
“ say, in practising the Instructions, and follow-
“ ing the Example of my best Friend; who hath
“ *given*, sacrificed, *his Flesh* for the Support of
“ *my Life*, or to make me virtuous and happy
“ for ever. I bow my knees unto thee, O God
“ and Father of our Lord Jesus Christ, Father
“ of Glory, in humble Adoration and Thankful-
“ ness, that thou hast sent a Personage, so illus-
“ trious, from thy Bosom; that, under the Infir-
“ mities of our Flesh, he might shew an Exam-
“ ple of all moral Rectitude, perfectly suited to
“ our Nature and Circumstances, to ingage our
“ Imitation, and to perfect our Minds for eternal
“ Felicity. As thou hast graciously set so great a
“ Value upon my Nature, and shewn such high
“ Regard to my Improvement in all that is ne-
“ cessary to refine and raise it to it's highest Dig-
“ nity and Happiness; I beseech thee, give me
“ Wisdom, that I may not neglect thy Good-
“ ness, nor undervalue myself. Enlighten my
“ Mind with the Knowledge of Jesus Christ, that
“ I may have clear and just Apprehensions of the
“ noble End of his coming into the World;
“ may with Seriousness and Veneration, daily
“ contemplate his Character, admire the Loveli-
“ ness of his disinterested, free, and diffusive Be-
“ nevolence, the Beauty of his Actions, the Stea-
“ diness of his Conduct, and so be transformed into
“ the same Image. I would always esteem it my
“ highest Honour, as well as Duty, to aspire to a
“ Con-

“ Conformity to the Example of a Friend and
“ Benefactor so generous and excellent; who, in
“ giving it, hath given the strongest Proof of
“ his Love to my Soul. May his Spirit and
“ Temper reign in my Heart. May the same
“ Mind of Goodness, Humility, and Beneficence
“ be in me, that was in Jesus Christ. May my
“ Life be constantly governed by the same Prin-
“ ciples, the same Love to God and Man, the
“ same resolved Adherence to Truth, and Resist-
“ ance of Temptation, the same Submission to
“ thy Commands and Disposals, the same Desire
“ to promote the Welfare of my Fellow-Crea-
“ tures. So would I be condescending to Infe-
“ riors, kind to the Distressed, mild and forgiving
“ to the Injurious. So would I be superior to the
“ Pomp and Wealth and Pleasures of the World,
“ patient and steady in Duty under any Hardships
“ and Sufferings. I would not dare to indulge
“ myself, in any Degree of Injustice, Pride, In-
“ solence, or disdainful Treatment of the meanest
“ Persons. Assist me in discharging my Breast,
“ from all that is low and sensual; all that dark-
“ ens, weakens, and debases my Spirit; that I
“ may gain a Freedom and Greatness of Mind,
“ resembling that of my blessed Saviour; that I
“ may be able with Pleasure to keep him always
“ in view, and in every Case of Duty and Trial
“ may habituate myself to reflect and judge how
“ he would have acted; and may advance with
“ Courage and Resolution, in the roughest and
“ most difficult Way of Duty; when I see such a
“ Leader going before, to guide and animate my
“ sincere Endeavours. Thus would I daily feed
“ upon Christ the Bread of Life; that, being
“ strengthened by his Example and Grace, I may
“ walk,

Of drinking the Wine in the Lord's Supper. 55

“ walk, as he also walked ; and overcome the
“ Trials and Temptations of the World, as he
“ also overcame ; and so, at length, be advanced
“ to his Glory ; and fitted for thy Favour and
“ Service, in every noble and excellent Employ-
“ ment, throughout the Ages of Eternity. Hear
“ me, through him, thy well-beloved Son. A-
“ men ! ”

S E C T I O N V.

Of drinking the Wine in the Lord's Supper.

AT the Conclusion of the paschal Supper, and as the closing Act of that Solemnity, the Master of the Family, or Festival, took, and gave Thanks over, a Cup of Wine ; drank of it himself, and so did every one present. This Cup our Lord transferred, and applied to the perpetual Remembrance of himself.

I Cor. xi. 25. *After the same manner, that is to say, with Thanksgiving to God, he took also the cup of Wine, when he had supped, or at the Conclusion of the Supper, saying, this cup of Wine is a Representation of the new Testament, Covenant, Grant of Favour, or Deed of Gift, which God of his infinite Mercy hath freely bestowed on a sinful perishing World, and which is founded in the Merit of my blood, my perfect Obedience to God and Goodness to Mankind: and as often as ye drink this Cup, do it in remembrance of me, by bringing me to your Minds, and reflecting with Joy and Thankfulness, upon the Blessings of the Gospel, which I have purchased for you, with my Blood, or Obedience unto Death.*

The

The Blood of Christ is, doubtless, his most perfect Character of Virtue and Holiness. His Blood is *precious*, not as Silver and Gold, or any material Things are precious, (1 Pet. i. 18, 19.) but as it is the *blood of the Lamb of God, without spot and blemish*; or spotless and unblameable in all Duty and Obedience to God; and in Love and Goodness to Men, through the whole Course of his Life; but principally in his Sufferings and Death. Which Sufferings, observe, are not to be considered either as *natural* or *penal* Evils; but as Circumstances raising his Merits, his Obedience and Goodness to their highest Pitch and Perfection. *He became obedient to death, even the Death of the Cross*; that is to say, he performed the highest possible Instances of Obedience, Love and Goodness; beyond which he could not carry his Submission to God, nor give a stronger Instance of his Good-will to Men. For, as he himself justly observes, (John xv. 13.) *greater Love hath no man than this, that a man lay down his Life for his Friends*. Ephes. v. 2. *Christ hath loved us, to such an astonishing Degree, that he hath given himself for us, an offering and sacrifice, to God, of a sweet smelling savour. Of a sweet smelling savour*, as his Sacrifice, his Blood or Death, was a Display of the most compleat Virtue and Holiness, the highest Perfection of intellectual Nature; and therefore, of all Things, the most pleasing and delightful to God. Which moral Eminence is represented by the Emblem of a *Lamb, as it had been slain*, or bleeding under the Butcher's Knife, Rev. v. 6. By a LAMB, is denoted his spotless Innocence and Purity, his Goodness and Benevolence, Compassion and Tenderness, Meekness and Humility, Righteousness and

and Integrity, his Submission and Obedience to God, his Hope, Trust and Confidence in him. Thus he is a LAMB: and his invincible Adherence to all these is signified, by his BEING SLAIN; or submitting to the Butcher's Knife, rather than decline, or recede from, any Instance of Truth and Duty.

THUS the Blood of Christ signifieth his most perfect Character of Virtue and Holiness; and so it coincides, or is the same with his EXAMPLE, or the most perfect Conformity of his Actions to his DOCTRINE, already explained.

BUT in the Lord's Supper the Blood of Christ is not to be considered simply in this View. For our Lord expressly tells us, that his Blood, or perfect Obedience and Goodness, (represented by the Wine) is to be considered as standing in relation to the New Testament, or Covenant of Grace, the Deed of Gift, the Grant of Favour and Blessings, which God in Christ hath freely bestowed on Mankind. And consequently, in this respect, the Blood of Christ is to be regarded, as the Object, not of Imitation, but of Joy and Exultation. For as *Bread strengtheneth*, so *Wine maketh glad, the Heart of Man*, Psal. civ. 15.

But, in what manner doth the Blood, or perfect Obedience and Goodness of Christ, stand in Relation to the Covenant of Grace? Briefly and plainly thus: "On account of Christ's most perfect Obedience and Goodness, God was pleased to grant unto Mankind all the Blessings of the Covenant, so far as they can be freely given; even as on account of Abraham's Obedience, in being ready, at the Command of God, to sacrifice his only Son, God conferred upon his Posterity, the whole Nation of the

H

" *Israelites,*

“ *Israelites*, peculiar Privileges, above all other
 “ Nations, *Gen.* xxii. 16, 17, 18. — xxvi. 4, 5.
 “ Or, as God was pleased to grant, for the En-
 “ couragement of our Faith, Patience, and Con-
 “ stancy, the Revelation of the future State of
 “ the Church, in Honour of our Lord’s Wor-
 “ thiness, or Merit, *Rev.* v. 1—10.” And as
 the Scripture gives us these, and several other un-
 deniable Instances of Blessings bestowed upon
 some on account of the Virtue and Piety of others;
 and as our Interest in the *freely* given Blessings of
 the Covenant are, next to the Grace of God,
 constantly assigned to the *Righteousness*, or, which
 is the same Thing, to the *Cross*, *Blood* and *Death*
 of Christ, we may rest satisfied, that Christ’s
 most excellent Character of universal Holiness was
 honoured, with the *free* Donation of those Bless-
 ings upon us; and that infinite Wisdom saw,
 this was the fittest and properest way of granting
 them to Mankind. *Rom.* v. 18. *As by the offence*
of one [Adam,] *Judgment came upon all men to Con-*
demnation; even so, by the Righteousness of one [Je-
 sus Christ,] *the free Gift came upon all men, unto*
Justification of life.

THUS the Connection between Christ’s Righte-
 ousness, or moral Excellence, and God’s *free*
Gift, of Pardon and eternal Life, is very obvious,
 intelligible, and rational. It is the same, as the
 Connection between Merit and Reward, eminent
 Virtue and Honour, which all the World clearly
 understands, and universally allows to be right
 and fitting. Nor is there, in Scripture, any other
 Principle to be found, besides this, upon which a
 Connection between Christ’s Blood, and the Do-
 nation of Gospel-Blessings can be established:
 Nor can the Nature of those Blessings require any
 other

other Principle of Connection. For certainly the great God may reward eminent Virtue and Merit, with *any* Blessings or Honours, which his Goodness can *freely* bestow, either upon the Agent himself, or upon others for his sake. And to bestow Blessings upon great Numbers, in Honour of the Virtue and Worth of some one excellent Person, is highly becoming of the Goodness of God, as it is the most effectual Way to excite the wise and benevolent to the most heroic Virtue, and to recommend Virtue and Goodness, to those that are benefited by them; and so every way to promote the truest Excellency, Honour and Happiness of rational Creatures.

It is in this Sense, I apprehend, that our Lord gave himself a ransom for all, 1 Tim. ii. 6; made atonement for the sins of the people, Heb. ii. 17; and is the propitiation for the sins of the whole world, 1 John ii. 2. —iv. 10. It is in this Sense, I conceive, that our Lord, by his own blood purchased the church, and, consequently, all the Blessings whereby it is made holy and happy; and obtained eternal Redemption for us; not as from one unwilling to grant them; but as from one, who, being graciously determined to grant them, made this, by a wise Dispensation, the Condition of granting them: and in so doing greatly magnified his Goodness, by giving them in a way the most proper to promote Virtue and Holiness, without which we cannot *finally* enjoy them. In short, our Lord purchased Redemption for us, not as Goods are purchased in Commerce: but as the Hero purchases renown for himself, and Deliverance, or any other Benefit, for his Country by brave and worthy Actions, by surmounting Difficulties and Dangers, &c. And

in this way of purchasing, God, by a most wise Constitution, or Scheme of Government, hath shewn many illustrious Characters to the World, which otherwise would not have appeared in it; and hath conferred many and great Blessings upon Mankind in civil and temporal, as well as in spiritual Affairs, which could not have been so beneficially effected by an immediate act of his own Power and Goodness. [See *Key to the apostolic writings*, § 150—155.]

Rom. iii. 24. *We are justified freely by the Grace of God, through the redemption that is in Jesus Christ.* Ephes. i. 7, 8. *In Christ we have redemption through his Blood, even the forgiveness of sins, according to the riches of the grace of God, our Father; wherein he hath abounded towards us in all wisdom and prudence.*

THE Blessings of the New Testament, or Covenant, freely bestowed upon us in Christ, are all comprehended in that immense Promise, *Gen. xvii. 7. I WILL BE A GOD UNTO THEE*; which, as explained by our Lord and his Apostles, includes an Interest in all the Perfections of God, as our Father and Friend, in the Care and Protection of his Providence, and in all the Provision made by his Wisdom and Goodness for our eternal Salvation, *viz.* our Election, our High calling to the Kingdom and Glory of God, our Adoption; the Mission, Exaltation, Priesthood and Intercession of Christ; Freedom of Access to the Throne of Grace, the Remission of Sin, Assurance of Acceptance; the Instructions of God's Word, the Benefit and Comfort of his Ordinances, the Assistances of his Spirit; the Resurrection from the dead, and the Inheritance of eternal Life. Blessings infinitely great, far above all the Glories, Treasures,

Treasures, Honours and Delights of this World : and, when we have gained a just Sense of them, and have faithfully improved them, will be the Admiration and Joy of our present Life and our unspeakable Happiness in that which is to come.

1 Cor. ii. 9. Eye hath not seen, nor ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him. But God hath revealed them unto us.

— *iii. 21, 22, 23. All things are ours : whether the world, or life, or death, or things present, or things to come ; all are ours ; and we are Christ's ; and Christ is God's.*

THIS is the delicious Wine, the rich Cordial of which we drink, in the Lord's Supper. And all these inestimable Blessings God bestows, with all the Affection and Tenderness of a Father to his Children ; with all the Kindness of a Friend to the Objects of his Love. To Sinners, to the greatest of penitent Sinners, he gives liberally ; he pardons abundantly ; and hath appointed this Ordinance as a Token and Seal of his Covenant, for the perpetual Memory of the Riches of his Goodness, that we might have strong Consolation, and drink abundantly of the Rivers of his Pleasures.

CHRISTIAN, think seriously. Here in this Ordinance you have a public and sensible Assurance, that your Sins, sincerely repented of, are forgiven ; no more to be remembered against you ; that Sin, striven against, shall have no Dominion over you ; that under every Temptation and Trial, looking to God for Help, you shall be succoured and enabled to bear, and to overcome ; that, faithfully adhering to God and Duty, *the*
Lord

Lord Jesus Christ himself, and God even our Father, who hath loved us, and given us everlasting consolation, and good Hope, through Grace, will comfort your Heart, and stablish you in every good Word and Work; and you shall be kept, by the Power of God, through Faith, unto Salvation. Notwithstanding your Infirmities and Dangers, you shall persevere; for he will confirm you unto the End, that you may be blameless in the Day of our Lord Jesus Christ.

Rom. xv. 13. The God of hope will fill you with all joy and peace in believing; that ye may abound in hope, through the Power of the Holy Ghost.

1 Theff. v. 23. The God of peace will sanctify you wholly; and your whole spirit, and soul, and body, shall be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he, that calleth you; who also will do it.

Rom. viii. 38, 39. For I am persuaded, that neither Death nor Life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Jesus Christ our Lord.

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him, also, freely give us all things?

CHRISTIAN, peruse the exceeding great and precious Promises of the Gospel; and be assured, that, if you value and esteem them, if you really choose them for your Portion, all the Grace and Glory, all the Assistance and Comfort, all the Salvation and Felicity therein contained, as great as they are, are all your own for evermore.

CHRISTIAN, remember: The Throne of the most High God, surrounded with the glorious Hosts of Heaven, stands always open to your Prayers

Prayers and Supplications; and coming to God, with a true and sincere Heart, you may spread all your Cares and Wants and Fears, all your Distresses, Difficulties, and Dangers, before the supreme Majesty, your Father in Heaven, in full assurance of a favourable Audience and suitable Relief. Jesus, the High-priest of our Profession, enter'd into the Holiest, the highest Heavens, not with the Blood of Bulls and Goats, which were only figurative Representations of moral Rectitude; but with his own Blood, the real Righteousness of his own Life, and the substantial Obedience and Benevolence of his own Death, which he presented before God, his Father; and which God, his Father, accepted as a proper Atonement for Sin, or as a just Ground and Reason for conferring upon Mankind all the Blessings of the Covenant of Grace, and upon the Redeemer himself universal Power and Dominion. And from thenceforth he, as a Person of the highest Esteem and Interest with God, and of the greatest Good-will to Men, became our High-priest for ever, to officiate in things pertaining to God; to appear in the Presence of the most High, the Lord and Judge of all, on our behalf, as a Minister and Mediator between God and Man, as our Advocate and Intercessor, our Agent to negotiate our Affairs in the Court of Heaven; as *the Surety and Sponsor of the Covenant*, to ascertain the Execution and Accomplishment of all it's Blessings; by whom they are all conveyed to us; and through whom, our sincere, though imperfect Services, are rendered acceptable to God. As it is the good Pleasure of God, to convey to us his Gifts by intermediate Means and Agents; as he gives us Sight, by the Mediation of the Sun;

Sun ; and makes the Earth fruitful, by the Mediation of Clouds and human Industry ; as he communicateth Instruction, and relieveth our Distresses by the Mediation of the skilful and benevolent : (which Disposition of Things no Man was ever yet so absurd as to dispute) so by the Mediation of his well-beloved Son, a glorious Person every way qualified for the Purpose, he wisely communicates to us all spiritual Blessings in this, and, I suppose, in the eternal World.

1 John ii. 1. *My little Children, I write unto you, that ye sin not. And if any man have sinned, we have an Advocate with the Father, even Jesus Christ the righteous, the kind, the benevolent.* Heb. vii. 24, 25. *who is able to save to the uttermost, those that come unto God by him ; seeing he ever liveth, to make intercession for us.* Rom. viii. 33, 34. *Who shall lay any thing to the charge of God's elect ? It is God that justifieth. Who is he that condemneth ? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, in the highest State of Power, Honour and Friendship with God, who also maketh Intercession for us.*

Of which his Intercession we have a very curious and comfortable Specimen, in the seventeenth Chapter of St. John's Gospel. He loved us on Earth, and remembers us with the same Affection in Heaven : and as he prayed and pleaded for us on Earth, he may, with the same Propriety, pray and plead for us in Heaven. For his Grace, and our Necessities, are still the same ; and our Supplies must still be derived from the same Fountain, the Bounty of the one God and Father of all, to whom the Homage, Prayers and
Worship

Worship of all Ranks of Beings, from the lowest to the highest, is due; as all depend absolutely upon him, and from him alone must receive all Good *.

He is a merciful and compassionate High-priest, *who can be touched with a feeling of our Infirmities, having in all points been tempted as we are, yet without Sin.* It pleased God, *that all Fulness should dwell in him,* a Fulness of Godhead and Dominion, of Grace and Truth, which answers all our Wants, and renders him a compleat Saviour. He ever liveth, and therefore is an everlasting Friend, ready upon all Emergencies, and will never leave any of his faithful Servants in a destitute, comfortless Condition.

HERE then, Christian, you may rest your whole Dependence; here you should fix the Attention of your Mind, and the strongest Desires and Hope of your Soul; even upon the Salvation, which is in Christ; as being every way certain, perfect, and compleat. Here is Pardon and Life, Grace and Glory, Succour and Supply; and all that the Munificence of God hath provided for us. Here is Joy, Pleasure, Comfort, Life; all, that can give the highest Relish of rational Being; and all, that can support the most solid and charming Hopes, with regard to our future Existence. This Salvation, you should closely study; this, you should cordially embrace; in this, you should always rejoice; making it your daily Endeavour to be deriving Consolation from this overflowing Fountain of Felicity.

I

Hab.

* But our Lord's Mediation and Intercession may include the whole of his managing and transacting the Affairs of our Salvation in any other respect, conducive to our Excellence and Happiness.

Hab. iii. 18. I will rejoice in the Lord, and joy in the God of my Salvation.

Psal. xcii. 4, 5. For thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands. O Lord, how great are thy works, and thy thoughts are very deep.

Ephes. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly things by Christ.

And all this Provision for our Pardon and Sanctification is through the Blood of Christ. How detestable then is Sin to God, how absolutely inconsistent with our own Excellence and Happiness, how dreadful and pernicious must it be in it's Consequences, when infinite Wisdom judged nothing less than the Sacrifice of his well-beloved Son, that great and most excellent Personage, a proper Mean to deliver us from the Guilt and Power of it?

AND, as all the Blessings of the Covenant are given us, in Honour and Reward of our Lord's most perfect Character of Holiness, this strongly recommends that Character to our Imitation; seeing it is the Reason or meritorious Cause of so great Blessedness to us, even of our eternal Salvation: this shews the great Value of true Holiness in the Sight of God; the absolute Necessity of it, in order to our Acceptance and Happiness; and that whatever we do, in Conformity to our Lord's Example, will also be certainly rewarded and honoured. Lastly, this gives a most charming Idea of the Love of our Lord Jesus Christ, who, to advance us in all Perfection and Felicity, freely gave himself to suffer Death for us, and is still carrying on the same benevolent Design, by appearing in the Presence of God for us.

AND,

AND, whereas it is our Duty and Privilege, to draw nigh unto God, for ourselves; it is most proper and fitting, that we should draw nigh unto him, in every Act of Worship, by the Blood of Christ, or by Faith in his Blood; that is to say, with such Thoughts and Meditations in our Minds, as the Blood of Christ, shed for the Remission of Sin, doth naturally suggest. For thus we shall contemplate the surest Pledge and strongest Confirmation, of the Love and Mercy of God to our Souls, for the Encouragement of our Hope; and thus our Breasts will be sprinkled, or purified from sensual and earthly Affections, and we shall bear upon our Hearts a Sense of the most perfect Duty and Goodness: and so, we shall come unto God, in the most acceptable Manner; for we shall come in that *new and living Way*, by which our Lord himself entered into the Holiest. He entered by his own Blood, his most perfect Obedience and Goodness, highly delightful to God: and nothing can be more pleasing to God, than to see us come unto him in the same Way; namely, with the Image of his Son upon our Hearts. And it will greatly contribute to our Improvement in a Conformity to the Son of God, in all moral Excellence, to revive continually the Idea and Sense of it, in our Minds, in all our solemn Addresses to the Throne of Grace. And this very thing, our Improvement in all moral Excellence, is the great End and Design of the Whole, and of every Part, of our Redemption by Jesus Christ.

“ And to this Purpose, what a noble Apparatus
“ is here provided? What a surprizing Display of
“ the manifold Wisdom of God? What a glorious Scheme, in every View, adapted to furnish

“ nish my Mind with the most excellent and di-
 “ vine Principles, and recommending itself to
 “ my impartial Reason, and justest Apprehen-
 “ sions of Things, as in every Respect worthy of
 “ God, consistent with itself, and suited to the
 “ moral Circumstances of Mankind ?

“ No Wonder if Redemption by Christ is so
 “ much extolled, and his *Blood* and *Cross* are so
 “ much celebrated; in the Writings of the Apo-
 “ stles, who had the clearest View and deepest
 “ Sense of the Love and Wisdom of God, in
 “ Christ Jesus.” [*The preaching of the Cross is the
 Power of God, and the Wisdom of God. Gal. vi.
 14. God forbid that I should glory, save in the Cross
 of our Lord Jesus Christ; by which the World is
 crucified to me, and I unto the world.*] “ By the
 “ Blood and Cross of Christ, we are reconciled
 “ to God, and are at peace with him ; are raised
 “ above all the best and worst of the World, and
 “ made to sit, together with Christ, in heavenly
 “ places. *Our Robes*, the Habits of our Minds,
 “ *are washed, and made white in the Blood of the
 Lamb* ; we are adorned with all spiritual Excel-
 “ lencies, and attain to the Honours of the Chil-
 “ dren of God, and to a *far more exceeding and
 “ eternal weight of Glory.*

“ This is the Cup, the spiritual Wine, the di-
 “ vine Cordial, of which we drink, in the Lord’s
 “ Supper.”

Luke ii. 14. *Glory to God in the highest, on earth
 peace, Good-will towards men. Psal. cvii. 8. Ob
 that men would praise the Lord, for his goodness, and
 for his wonderful works to the children of men.*
 Phil. iii. 8. *I count all things but loss, for the Ex-
 cellency of the Knowledge of Jesus Christ my Lord.*
 Rom. viii. 1. *There is now, no Condemnation to them
 that*

that are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. vi. 6. Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 1 Cor. vi. 20. We are bought with a price: and therefore are obliged to glorify God in our body, and in our spirit, which are God's. 2 Cor. v. 15. Christ died for all; that they which live, should not thenceforth live unto themselves, but unto him which died for them, and rose again. 1 Cor. xv. 55, 57. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who gives us the victory through Jesus Christ our Lord. Rev. i. 5, 6. Unto Jesus Christ, the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father; to him be glory and dominion for ever and ever. Amen. Rev. v. 11, 12, 13. Let the angels round the throne, and the whole christian church say, with a loud voice, *Worthy is the Lamb, that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing and honour, and glory and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever.*

“ O my God! the most amiable and excellent
 “ Nature! the Light, Life and Joy of the whole
 “ Universe! there is nothing, in all the World,
 “ worth thinking of in comparison of thy Love:
 “ nothing worth desiring but the Hope of eternal
 “ Life, through Jesus Christ our Lord.

“ I thank thee, O Father, for Freedom of
 “ Access to the Throne of thy Glory; which thy
 “ great Goodness hath made, to the sinful Chil-
 “ dren of Men, a Throne of Grace and Mercy;
 “ that,

“ that, with Comfort and Assurance, under all
 “ our Unworthiness and Necessities, we might
 “ converse with thee, our God and Father, and
 “ spread all our Wants before the Eyes of thy
 “ Compassion. I draw nigh to thy awful Pre-
 “ fence, by the Blood of Jesus, the new and liv-
 “ ing Way, in which he himself, as the High-
 “ priest of our profession, entred into the Holiest;
 “ namely, with the Attention of my Mind, and
 “ the real Desire of my Heart, fixed upon that
 “ spotless Obedience to God, and Goodness to
 “ Men, which reigned in his Soul, when he gave
 “ it, an offering for Sin; and also, with a full
 “ persuasion of thy Mercy, and favourable Ac-
 “ ceptance, through him, thy well-beloved Son.
 “ I would admire thy Wisdom, in forming the
 “ plan of our Redemption, and adapting it, in
 “ every respect, to our exigencies; that we might
 “ be raised to the joyful views of eternal Life, in
 “ such ways as are most proper to purify our
 “ Hearts, and to fit us for the Enjoyment
 “ of it.

“ I am not my own, to live to myself, ac-
 “ cording to the Dictates of my own irregular
 “ Affections and Appetites: I am bought with
 “ a price, the precious Blood of thy Son, as of a
 “ Lamb without Spot or Blemish; and therefore
 “ am under the highest Obligations to glorify
 “ God, in my Body, and in my Spirit, which
 “ are God's. Deliberately and sincerely I dedi-
 “ cate all I am, and all I have, to thy Honour
 “ and Service, O my God. May my Body, in
 “ Temperance and Chastity, be the unpolluted
 “ Temple of the Holy Spirit: May my Will be
 “ always resolved into thine: my Affections con-
 “ stantly directed and limited by the Rules of di-
 “ vine

“ vine Wisdom, and the Hope of eternal Life;
“ and may every Capacity and Enjoyment be
“ employed in promoting the Life of God in my
“ Soul, and in advancing the Welfare of my
“ Fellow-creatures.

“ In the Blood of thy Son thou hast established
“ the Covenant of thy Grace, even the munifi-
“ cent Gift of all Gospel Blessings, to ingage our
“ Hearts to the Obedience of thy Will, that we
“ might live in a manner worthy of thy Love
“ and Goodness. The Covenant of the Lord
“ my God, it is the Desire and Purpose of my
“ Soul to keep, by living soberly, righteously,
“ and godlily, in this present World; that I may,
“ upon a solid Foundation, look for the blessed
“ Hope, and the appearing of the Glory of the
“ great God, and of our Saviour Jesus Christ.

“ O Father of Lights, from whom comes every
“ good and perfect Gift, enlighten the Eyes of my
“ Understanding in the Knowledge of Jesus Christ;
“ that, having clear and just Conceptions of the
“ Grace and Wisdom of Redemption, thy Love
“ may always be the Joy and Delight of my Soul,
“ and the Principle of my whole Life, enlarging
“ my Heart in the ways of thy Commandments,
“ guarding and strengthening me against all Temp-
“ tations, comforting me in all my Sorrows, re-
“ fining my Affections from all that is sensual and
“ earthly, and raising them to all that is spiritual
“ and heavenly.

“ As thou hast, in the holy Supper, appointed
“ Wine, which maketh glad the Heart of Man,
“ to represent the spiritual Refreshment, which
“ flows from a Sense of thy Love in Jesus Christ;
“ grant that, by serious Reflections, and the In-
“ fluences of thy Holy Spirit, I may be so rightly
“ disposed

“ disposed to celebrate the Riches of thy Grace
“ in this Ordinance, that all my Fears and Un-
“ certainties being dissipated, I may feel the Com-
“ fort of thy forgiving Mercy, and of my Share
“ in all the Blessings of the Gospel; and so may
“ rejoice in an unseen Redeemer, with Joy un-
“ speakable and full of Glory. Thus may I be
“ cheared and strengthened to advance with Ala-
“ crity, Integrity, and Perseverance in my Chris-
“ tian Course under thy Guidance, Support, and
“ Protection, ’till I shall finish it with Joy, and
“ have an Entrance ministred unto me abun-
“ dantly, into the everlasting Kingdom of our
“ Lord and Saviour Jesus Christ; there to feast
“ upon the Joys of Immortality, through Jesus
“ Christ; to him be Glory and Dominion for
“ ever. Amen!

T H E E N D.

